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MISSIONARY HERALD.

VOL. LXXXVII.—FEBRUARY, 1891.—No. II.

THE receipts for the month of December from donations were about \$800 less than those from the same source for the corresponding month of the preceding year, but there was a gain for the same month from legacies of over \$16,000. For the first four months of the financial year the net gain has been about \$6,500, entirely from legacies. The donations, instead of moving forward, as the appropriations already made to the missions require, twenty-five per cent., fell behind about \$2,000. Let us hope for a more favorable record during the early months of 1891.

GRATEFUL acknowledgments are due to many friends who have recently, both in letters and in the public press, spoken so kindly of the *Missionary Herald*. Our new cover seems to have greatly pleased our friends, and the general makeup of the magazine has been warmly commended. Without by any means claiming all that has been so kindly said, we are bold to affirm that, since our magazine covers, for our Congregational churches, a vast and distinct field of operations, and one of surpassing interest, reported nowhere else so fully, no member of these churches can neglect our monthly reports without a serious loss to himself. He cannot keep in touch with the great movements throughout the world in behalf of the kingdom of God. In view of this relation of missionary magazines to Christian life at home and to the progress of the kingdom abroad they may well plead boldly for themselves, as does the *Journal des Missions Evangéliques* of Paris, which, in a recent issue, addresses "pastors, churches, and every Christian," thus: "Work for these journals. Make them known. Find them subscribers and readers; double, treble their circulation; make them penetrate families, churches, neighborhoods which now ignore them, and where they have so great a task to accomplish."

A NEW and improved edition of the Board's outline map of Turkey is now ready. It is 8 feet 6 by 4 feet 5 in size, and is sold at the low price of \$2.00, printed on cloth; \$1.25 upon paper.

LET every one who has not secured a copy of the American Board's Almanac of Missions follow the example of several thousands who have already done so, by sending ten cents to Charles E. Swett, 1 Somerset Street, Boston, and receive a copy by mail.

ON January 6, letters were received, by way of Japan, from our Micronesian missionaries. These letters were brought to Nagasaki by the United States steamship *Alliance*, Commander H. C. Taylor. The news which we have by this mail may be briefly summarized thus: The shelling of Oua, and the burning of the mission premises by the Spaniards took place September 20. Mr. Rand and Miss Fletcher and Miss Palmer were at that time at Kiti, on the other side of Ponape. The ladies were loath to leave the island altogether, and, shortly after, the Spanish governor refused to allow them to leave. On October 16 the United States man-of-war *Alliance* arrived at Kiti, greatly to the delight of our friends. Subsequently through the kindly offices of Commander Taylor he was permitted to take Mr. Rand and the ladies, with seventeen girls from their school, to Kusaie. There are now, therefore, no American missionaries on Ponape. It was useless for them to remain, for the governor had strictly forbidden the holding of any meetings or the opening of schools. The Spaniards complain that the work of the American missionaries has rendered more difficult the subjugation of the Ponapeans, and this is doubtless true, not at all from any purpose on the part of the missionaries but from the fact that the better condition and increased intelligence of these natives rendered them unwilling to submit to the exactions of their foreign rulers. The people believed that the Spaniards intended to force them to give up their religion and accept that brought by their priests. But it is in evidence that the best Christians did all they could to prevent the outbreak, although some of the Christian party joined the heathen element of the tribe in attacking the Spanish troops that had quartered themselves at Oua, and had seized property belonging to the mission. It is a sad day for Ponape; and it is neither to the honor nor to the advantage of Spain. No doubt Spain is heartily sick of her attempts to establish a government at Ponape. When the United States assented to the assumption by Spain of the sovereignty over the Caroline Islands it was stipulated that our missionaries should not be disturbed in their work. Our government will doubtless press vigorously before the Madrid Cabinet a claim for indemnity for losses sustained. For the present all our missionaries who should have been on Ponape are at Kusaie, reaching that harbor November 6, and there they will find work enough to do, and the time may come within a few months when the way will be opened for them to return to Ponape, and be in much better condition for rendering service to the poor islanders than they have been at any time within the last three years. Thanks are due to Commander Taylor of the United States steamship *Alliance* for his vigorous and kindly bearing in all this trying affair. At the time the *Alliance* left Kusaie the *Morning Star* was away on her tour through the Gilbert Islands.

A REPORT from Constantinople states that concessions are now being sought from the Porte for the construction of several new railway lines: one from Samsoon to Sivas; one from Panormo to Koniah; the extension of the Aiden line to Koniah, and of the Kassaba line to Afion Kara Hissar, and of the Mersin and Adana line to Aleppo. It is too much to hope that these railroads will be built speedily, but it is a good sign that there are those who are making efforts in this direction.

THE letters from the West African Mission, given on another page, will relieve much of the anxiety that has been felt for the safety of our missionaries from whom letters had not been received for some time. It was known that a Portuguese force was on the way to punish the Bihéans for the expulsion of a captain with his company, and it was feared that in the disturbances which were likely to occur our missionaries and their work might suffer. At the time these letters were written, however, everything was quiet. We find in the *Colonias Portuguezas* of Lisbon, in its issue of December 6, a report of telegraphic news received at Lisbon of a later date than these letters. According to this report the Portuguese troops attacked the Bihéans on November 1, in order to force the passage of the river Caquiema. We translate the rest of the despatch as given in the Lisbon paper. "On the fourth (November), the principal settlement, the residence of the *soba* (chief), was taken, after a very lively fight which caused considerable losses to the enemy and also losses of a certain importance to our forces. It is to the artillery that our victory is due. The expedition was organized under the most favorable conditions ; it was large, well equipped, and commanded by brave officers. After the defeat of the blacks they asked a delay in order to bury their dead and to seek for the chief, who had fled, and whom they would force to present himself. The giving up of the chief would be the end of the war ; otherwise our forces will be obliged to pursue the rebels in a way to insure order in Bihé, rendering impossible the repetition of the deeds which have made it necessary for the government to order the punishment of those who have insulted and antagonized our authorities." This report doubtless has a basis of truth. We do not believe that our missionaries will suffer personally at the hands either of the natives or the Portuguese, but their work may be much hindered. Let them not be forgotten in prayer.

MISSIONARY RALLIES.—The most cordial welcome has been given by pastors and churches in a dozen or more of the leading cities of New England to the plan which has been suggested for "rallies" in the interest of the American Board. In addition to the Secretaries and missionaries, several of the most eminent clergymen of New England have consented to speak at these meetings. The plan contemplates a meeting of one day—with three sessions—in each place, with a programme equal in interest to those of the annual meetings of the Board. By holding these gatherings in some sixteen of the centres of population it is hoped and believed that most—may we not say all?—of the churches in New England may receive benefit from them. For further information as to programme, time, and place, see the religious newspapers, or address the Field Secretary, Dr. Creegan, 1 Somerset Street, Boston.

WITH deep regret we notice that the foreign consuls in Samoa have arranged for Sunday afternoon fêtes, rifle matches, and other entertainments for the natives. Such use of the Sabbath is contrary to the practice of the Christian Samoans, and will tend to destroy the hold which the Christian religion has upon the people. Why should the representatives of Christian nations among rude tribes be so indifferent to the religious institutions on which must depend, in large degree, the hopes for the moral elevation of the heathen.

THE religious press and our missionary magazines are filled with communications from Japan, some of which will naturally be regarded as quite contradictory in their tone. It must be borne in mind that what is true in one part of the empire may not be true in another section. Doubtless the anti-foreign feeling, such as it is, is much more pronounced at Tōkyō and its vicinity than in the Central and Western provinces. Some phases of religious thought which are dominant in certain quarters may not have universal prevalence. This is undoubtedly a critical time for Christian work within the empire, and yet there is much that is hopeful. In recent numbers of the *Missionary Herald* the communications from Drs. DeForest, Learned, and others have referred to some matters that cause anxiety. There is a theological ferment; the debate seeming to centre largely on questions relating to the authority of the Scriptures. The exploded theories of Baur, and the "higher criticism," so called, are finding some adherents, especially through the influence of German and rationalistic missionaries. A communication from the pen of Dr. J. D. Davis, of Kyōto, showing the serious nature of this new skepticism in Japan, has recently appeared in *The Advance*. On another page of this *Herald* will be found a cheering statement from Dr. Davis, showing how the theological students in the Doshisha are manifesting the most evangelical spirit. Thus there is sunshine amid clouds. One of our best missionaries writes: "Japan never needed the prayers of Christians more than she does now." We can only commend most earnestly the missionary work in Japan to the intercessions of all friends of that empire.

WONDER is often expressed that so many churches entirely neglect to make any contributions for missionary work, and that in other churches the contributions are so small. It is clear to all who will consider the matter that the responsibility for this state of things rests largely upon the pastors. On this point there are some forcible words in a communication in *The Advance*, from Rev. C. A. Ruddock, who has been a pastor of several small home missionary churches in the West, who says: "Any pastor who has influence enough with his church to be of any service to them in any other line of Christian work can, if he is so disposed, secure the adoption of some plan of benevolence that will be both helpful to the church and to missions. It is not that the churches, even the smallest and poorest, as a rule, are not willing to contribute to these causes, that so large a number give nothing, but it is because they are not informed as to the necessity and given the opportunity. If the pastor is himself interested and informed, he will find a way to interest and inform his people."

THE schooner *Robert W. Logan* arrived at Jaluij, Marshall Islands, on November 23, twenty-one days from Honolulu. Captain Worth reports that they had good weather during most of the voyage, and that the little vessel has "behaved splendidly."

A NEW leaflet, "Three Urgent Calls," reprinted from our last number, and giving reasons for immediate and enlarged contributions, is ready for free distribution in the churches, and will be furnished for this purpose on application to C. E. Swett, 1 Somerset Street, Boston.

THE subject of "Faith Healing and Missions" is discussed in a vigorous way in a series of articles in *Regions Beyond*, with special reference to the deplorable loss of life among the missionaries who went recently from Kansas to Sierra Leone. It seems from official reports forwarded by the governor of Sierra Leone and the colonial surgeon that no physicians were called to those who were suffering with the fever, and that after the several deaths had occurred it was with difficulty that others who were sick were prevailed upon to take medicine, being still staunch believers in the "faith-healing" doctrine. The article in *Regions Beyond* uses a felicitous illustration in exposing the fallacy of the theory that prayer and faith are to be substituted for, rather than conjoined with, the use of means. The mission station on the Lulongo River, in the Congo Free State, suffered recently from fire; one house was burned and another caught fire and the station was threatened with destruction. Earnest prayer was offered, and buckets of water were also most vigorously thrown upon the flames and thus the best buildings were saved. To have stood by and prayed without throwing water, which was near at hand, would be deemed by every one as the utmost presumption. "Now," says the article to which we refer, "fever is only a kind of fire, burning the body itself instead of a house—that body which is not only the house of our own spirit, and the instrument of all our service in this world, but the temple of the Holy Spirit which we are expressly told is 'for the Lord.' Are we not to try and extinguish the fever-fire which *may* destroy it in spite of our utmost efforts, and which will *certainly* destroy it if left to itself? Are we to stand listlessly by and watch the flames doing their fatal work hour by hour, without lifting a hand to save and help? Are we to ask God to extinguish the fire, and neglect to use the buckets at hand and the river that runs close by? Would not our Lulongo friends have been foolish and criminal had they so acted?" The argument here presented is complete. According to divine appointment quinine is as truly a means of protection from African fever as buckets of water are from fire. Not that all fevers can be escaped or cured by its use any more than all fires when under headway can be extinguished by throwing water. The best means we can use are not always successful. This fact shows us our dependence upon God. But when it is clear that he has appointed certain means for certain ends, it is utmost presumption to neglect them. The keen sarcasm of the governor of Sierra Leone when he sends to the world the message that "the climate of Africa is not suited to faith missions" may be of service should it lead any misguided ones to a true conception of the nature of faith.

THE brave service rendered by some of the missionary ladies in Japan, who have, because of the lack of ordained men, undertaken the charge of stations, is matched by the service rendered by two women at Esidumbini in the Zulu Mission. The station is forty miles distant by wagon from any other station of the mission, and seven miles from any white person and from the postoffice. There is no native pastor, but these women are assisted at the Sunday services, at which as many as 400 persons are often present, by two Christian men. They have also a large Sunday-school under their charge. In view of the interest of the work in which they are engaged, these Christian women write, "We have not minded being alone as much as we expected to."

THERE is something grotesque as well as sad in the report that the German authorities have recalled Emin Pasha from his mission to the interior of Africa, on account of habitual disregard of orders. The reports that have come to us of the Pasha's movements since he left the coast have been somewhat confusing. He has had several severe fights with the natives, especially with the Watutas. At last accounts he was encamped on the south shore of Lake Victoria, which is within the German "sphere of influence" and where he was expected to establish German authority. In just what ways he has offended, save that he has refused to coöperate with Mr. Stokes, we are not informed. But it is a singular fact that after the English had rescued him, only to have him taken up by the Germans, the latter should feel compelled to drop him so suddenly. It is clear that the Pasha with all his ability must be set down as an impracticable man.—But later comes the word that Emin, after being dropped, has been as suddenly taken up again and promoted to the governorship in the German "sphere of influence." It looks as though the German government had been infected with the Pasha's spirit of indecision.

ON account of prevailing sickness in the Girls' School at Inanda the work was interrupted in November last, and the pupils were sent to their homes. It will be remembered that in this school Mrs. Edwards has trained the girls so that they cultivate the ground and raise a large part of the food necessary for their support. In the absence of the scholars at planting time it was feared that no crop could be secured, but Mrs. Edwards writes that the station people came, fifty strong, with twelve plows and seventy oxen, and plowed and planted about seventeen acres for the gardens. They were very happy in doing this, and the women have promised to come and do the weeding. This work will doubtless be as much of a blessing to the people as to the school.

Too late for insertion in this number of the *Herald*, letters have been received from the Marathi Mission, indicating an unusual interest in Christian truth in many towns and villages, particularly at Roha near Bombay, and at Kaldakwadi in the Wadale district. But our brethren are greatly perplexed as to ways and means for meeting new openings. Mr. Fairbank mentions several villages that are calling for teachers and professing adherence to Christianity. Although the small sum of \$100 will suffice to build two schoolhouses, what can be done when funds are insufficient to meet the work already in hand? If the churches in America knew the blessed opportunities that are presenting themselves for Christian enterprise, they would surely respond to the emphatic call for increased giving.

The Mission Field of the Reformed Church refers to the effect of the rise in the price of silver upon the missions of its Board in India. It says that while in 1889 \$100 realized 300 rupees, now, under the rise of silver, it will require \$133 to realize the same sum. "Under these circumstances one of two things must be done. Either the church in America must send out 33 per cent. more money than it did last year, or the disbursements in India must be reduced 33 per cent." This is precisely the case with the work of the American Board in India.

MR. SEVERANCE writes of the arrival of the missionary party at the new station, Tottori, Japan, after a ride from Okayama of eighty-five miles, occupying two and a half days. Although the ladies were obliged to cross wide rivers on narrow planks, with swimming heads, in dresses not *à la Parisienne*, the ride was greatly enjoyed, and instead of finding mists and chilling winds and sunless days, as they had anticipated, they were delighted with the sunlight and climate. They were met on the way by native pastors and other interested friends, and about a mile from Tottori by about thirty girls from the Christian school. Altogether the reception was cheering and the outlook most hopeful.

ONE of our missionaries from North China, now in this country, writes that when he learned that the estimates of the mission for the next year had been cut down some \$17,000, he was simply *stunned*. "There is not a dollar that is not needed. I have been upon the committee upon estimates for five years, and know how many weary hours are spent each day of mission meeting in trying to reduce each item. It is easy to drop work when one is ten thousand miles away from it, but it is very heartbreaking to those who have spent their lifeblood in building it up." It certainly is not easy for the Prudential Committee or the Executive Officers of the Board to drop any of this work, but what can be done so long as the necessary funds are not brought into the Treasury?

REV. MR. KNAPP, the leader of the Unitarian mission in Japan, has been obliged, on account of serious ill-health, to leave Japan for Germany. In a farewell address given in Tōkyō, November 23, Mr. Knapp dwells at length upon the wonderful history of Japan, and how in her early isolation she attained some surpassingly excellent qualities, such as sobriety, calmness, poise, and simplicity. He attributes this largely to the effects of Buddhism and Confucianism. These influences, combined with the loveliness of nature, resulted in a unique civilization which is "the wonder of the modern world, testifying to the inherent strength, beauty, and dignity of human nature, to an innate force of character in the Japanese able to withstand the deadly influence of isolation, and affording to the theological world a direct and striking contradiction to the theory of human depravity, which forms the basis of the popular religious teaching of the West." Mr. Knapp then discoursed upon Channing, Emerson, and Theodore Parker as closely akin to the Japanese in temperament. He tells the Japanese that in Channing they "may find all the charm of Buddhistic quietism." Of Emerson he says that had he lived in Japan, "in many respects, though by no means all, he would recognize much that approaches his ideal," and that he "would have won the heart and mind of every Confucian in the land." He declares that Theodore Parker would never have said to the Japanese, "Put aside that which you have so earnestly reverenced in the past, and accept instead the religion which I bring you from afar." We are impressed by the fact that in this discourse on "The Message of Unitarianism to Japan" the name of Christ is not mentioned, though the term Christianity is often used. The address was kindly in tone, though Mr. Knapp wishes his hearers to understand "how entirely possible it is for every one to dispense with those superstitions which still hamper the religious life and perplex the religious thought of the West."

A TELEGRAM was received from Constantinople, December 29, saying that the Central Turkey College at Aintab had been burned, with a loss of \$11,000. Details will not be received until after this issue of the *Herald* has gone to press. This sad loss will be in something besides money. The institution has been in a most flourishing condition and was filled with students. In some way the college must speedily be rebuilt.

IT is reported from The Hague that, on December 30, Holland affixed its signature to the General Act of the Anti-Slavery Conference. This matter, to which we alluded in our last number, is one of great importance and gives ground for hope that by the agreement of the seventeen Powers vigorous efforts will now be made for the suppression of the rum and slave trades in Central Africa.

THE benevolent societies of many branches of the Christian Church are just now uttering a cry of need. The Lord's treasury is not supplied in anything like full measure. How can this be accounted for? It is not because of hard times, for while there has been recently something of a financial disturbance, there has been no such cutting off of resources as should cause a crippling of Christian work. If economies must come, do they begin with benevolent contributions? Have Christians become so wedded to their luxuries that they cannot forego them, so that when reductions must be made the first department to be affected is expenditures for the kingdom of Christ? A contemporary has said, "The missionary ship is having a hard time because the tide is low. High tide comes with the outpouring of the Holy Spirit." Shall not the presence and power of that Spirit be sought not merely to float the Christian enterprises which have already been launched, but to lift up the souls of Christians above the earthliness on which they seem to have grounded?

THE members of the first Imperial Parliament of Japan assembled in their places for the first time on Tuesday, November 25, although this was preliminary to the formal opening on November 29. The most important matter at the outset was the choice of three names to be submitted to the Emperor, from which he was to appoint a President of the House of Representatives, together with three names for the office of Vice-President. It is a notable fact that the person who received the highest number of votes, and who was subsequently appointed by the Emperor, was Mr. Nakashima, of whom *The Japan Mail* says he not only professes to be, but is, "a stanch disciple of Christianity." The vernacular newspapers of Japan speak in terms of warm approval of this choice. The fact is recognized that the office is one of immense difficulties. Few, if any, positions in the empire are more important, but the qualifications of Mr. Nakashima for the place, his high moral character, and his intellectual abilities are recognized on all sides. Subsequently the position which many regard as the next most responsible, that of chairman of the Committee of the Whole, was filled by the choice of Mr. Shimada Saburo, a well-known Christian. Will certain newspapers now retract their assertions that the Orthodox missionaries in Japan have reached only the lower classes, or will the same statement be repeated on a certain platform in Boston, next May?

THE PARTITION OF AFRICA.

WE give with this number a sketch map indicating the divisions of Africa as it has recently been parceled out by the European Powers. Our map is based upon one given in the November number of *The Proceedings of the Royal Geographical Society* of Great Britain, and indicates the most recent agreements made by the various Powers. Some boundaries are still unsettled. The Anglo-Portuguese Treaty has not been ratified, and just now a vigorous contest is progressing between England and Portugal in relation to the interior region, south of the Zambesi and west of Sofala, including Mashonaland and Manica. The Portuguese claim that Gungunyana, son and successor of Umzila, is their vassal, and our missionaries, in their expedition to Gungunyana's kraal, two years since, found the Portuguese flag floating there. Gungunyana has since removed to his southern residence, Balene, on the Limpopo, while at the same time effectually maintaining his authority over the region called Manica, where Mutassa is chief. Within the last month it is affirmed that Gungunyana has become disgusted with the Portuguese and has agreed to accept the protection of the British South Africa Company. The boundaries in this section, therefore, may be readjusted. There are also some disputes as to the territory claimed by the British South Africa Company north of the Zambesi.

In the whole of Africa there are 11,900,000 square miles of territory, of which only about two and a half million square miles remain unassigned to the protection of some foreign Power. We find in the *Mouvement Géographique* some tables showing the extent of the present possessions of the various countries, including what are called their several "spheres of influence." The following are the summaries in square miles:—

Portugal, 774,993.	Congo Free State, 1,000,000.
Spain, 210,000.	Italy, 360,000.
France, 2,300,248.	Great Britain, 1,909,445.
Germany, 1,035,720.	

Added to these are Egypt, Tripoli, Morocco, the Central States of the Soudan on the north, and the Orange Free State and Transvaal on the south.

The principal possessions of Portugal are Angola and Mozambique. France has Algeria, Tunis, Senegal and dependencies, the Sahara and Western Soudan, part of the Gold Coast, Gaboon, and French Congo. Madagascar is also assigned to her, although her hold is by no means complete. Germany has in Africa, in the Cameroons, 193,000 miles; in Damaraland, 385,000 miles; in East Africa, 450,000 miles. British Africa comprises her west coast colonies and the Niger, 445,000 miles; Cape Colony, Basuto, Zulu, and Bechuanaland, 500,000 miles; Natal, 21,000 miles; South Africa Company and Nyasaland, 500,000 miles; East Africa, 400,000 miles; Somali coast, 38,000 miles. It will be seen that France has the largest area, but much of her territory is desert, and, as the *Mouvement Géographique* says, "Every one will admit that, so far as value goes, England has no rival in Africa."

May the day be hastened when this continent, thus divided up among the nations, shall acknowledge the sovereignty of Him who is King of kings!

SPECIAL OBJECTS IN ADDITION TO THE REGULAR APPROPRIATIONS.

A STATEMENT FROM THE PRUDENTIAL COMMITTEE.

THE necessity of supplying funds to meet the current expenses of missionaries in the prosecution of their labors compels the Prudential Committee to call the attention of our friends to the best means of securing the end we all have in view. It is of the utmost importance that the regular contributions to the necessary work of the Board should never be diminished for the sake of subordinate objects, which, however interesting and desirable in themselves, are altogether secondary to those which are absolutely indispensable to carry on the work.

We would therefore ask those who take pleasure in giving for special objects under the care of a missionary in whom they are particularly interested, to select, or to allow the missionary to select, some one of the many objects in his care, embraced in the regular estimates of the mission and included in the regular appropriations of the Board. The object thus selected will have the approval of those best acquainted with the wants of the work in charge of the missionary to whom it is desired to show personal regard and to assist in his labors.

The donors at home can always leave the selection of some particular object, under the care of the missionary whom they wish to assist, to the secretary in charge of the mission, or to the treasurer of the Board, as full details are in their possession. In many instances where this course has been pursued the money thus given has been more helpful to the missionary and to the work which is to be aided than by having it given to some outside object. However valuable or attractive such object may be in itself, it is not so important as another object approved by the mission and by the Board, which cannot be neglected without serious loss. It is therefore the urgent request of the Prudential Committee that friends at home will kindly regard the above suggestions, and that our missionaries abroad and at home will refrain from making personal solicitations for missionary objects from churches, Sunday-schools, or individual friends, except for those objects which have been approved by the mission and by the Prudential Committee — the donations thus secured to pass through the treasury of the Board and to be acknowledged with other receipts. Personal gifts sent through the treasurer from friends, for the benefit of a missionary, are of course excepted.

The observance of the above request is recommended in order to prevent any possible misuse or waste of funds, to make sure that the expenditure is judicious, and to enable the Board to meet the expenses of the regular work of missions for which appropriations have been made.

WORK FOR CHRISTIAN ENDEAVOR SOCIETIES AND SUNDAY-SCHOOLS.

MANY Societies of Christian Endeavor, Sunday-schools, and individual Christians wish to have some direct connection with missionary work abroad, and are asking how it can be secured. A suggestion has been received from

the President of the United Society of Christian Endeavor that mention be made of special objects which may be attractive to the young people of those local societies which are connected with Congregational and other churches contributing for foreign missions through the American Board. The following objects embraced in the estimates of the mission and approved by the American Board are recommended as worthy of the regard and generous aid of friends at home. Those who are inquiring for objects of special interest and value will find here a list of such as by the action of the several missions have been classified as items of prime importance. The sums here named are the amounts necessary for the support for one year of the several preachers, scholars, or schools, beyond what can be raised by their own efforts. It will be seen that a little money will go a great way.

Regard will be had as far as practicable to the wishes of donors in assigning to them objects under the care of missionaries in whom they may be specially interested. As the support of Girls' Schools and Bible-women has been assumed by the Woman's Boards, no reference is made to them here, save that contributions for them should be sent to the Woman's Boards. Let it be remembered that the mission village school is a Sabbath-school, so to speak, all the week, in which the Bible and Christian songs are taught as well as reading, geography, history, etc., and that the schoolhouse is a place of worship on the Sabbath. The mission school is thus preparing the way for a Christian congregation and a Christian church, just as Sabbath-schools do here in the western portion of our country, and so give employment to native preachers.

It has been found undesirable, and usually impracticable, to secure, as is often wished, direct correspondence from individual preachers or pupils aided by friends in this country; but to all Young People's Societies, Sabbath-schools, or individuals assuming the support of one of these objects, wholly, or in part, circular letters will be sent from time to time, relating to the class of work thus assumed. We trust that this call will meet with a hearty and generous response.

1. NORTH CHINA.

Ten theological pupils, Tung-cho	average \$40.00 each
Twenty-five pupils in High School, Tung-cho	,, 35.00 ,

2. FOOCHOW (CHINA).

Ten Pupils in High School, Foochow	average \$30.00 each
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3. ZULU MISSION (SOUTH AFRICA).

Ten theological students, Adams	average \$30.00 each
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4. WESTERN TURKEY.

Twelve pupils in Bardezag High School	average \$25.00 each
Twelve theological students, Marsovan	,, 30.00 ,
Fifteen Boys' Schools, Cesarea	,, 25.00 ,
Native evangelist, Smyrna	,, 125.00 ,
Six Boys' Schools, Broosa	,, 25.00 ,

5. EASTERN TURKEY.

Twelve pupils, Erzroom High School	average \$10.00 each
Evangelist, Harpoot	,, 100.00 ,
Four pupils, Van High School	,, 30.00 ,
Six theological students, Harpoot	,, 35.00 ,
Three Bible-readers, Mardin	,, 35.00 ,

6. CENTRAL TURKEY.

Six theological students, Marash	average \$40.00 each
Ten pupils, Central Turkey College, Aintab 25.00 ..

7. MADURA (SOUTHERN INDIA).

Forty mission village schools	average \$50.00 each
Fifty native preachers	average \$40.00—60.00 ..
Eighteen pupils, Pasumalai Seminary 25.00—60.00 ..

8. MARATHI (WESTERN INDIA).

One hundred and twenty mission village schools . . .	average \$50.00—60.00 each
Twenty-three native preachers, average expense	100.00 ..
Fifty-three Bible readers	average 75.00 ..

9. CEYLON.

Ten students in Training School	average \$25.00 each
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10. JAPAN.

Sixteen students for ministry	average \$30.00 each
Twenty-five Japanese preachers	average \$75.00—100.00 ..

11. EUROPEAN TURKEY.

Ten pupils	average \$25.00 each
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12. MICRONESIA.

Five pupils, Ponape Training School	average \$20.00 each
Five pupils, Marshall Islands Training School 20.00 ..
Five native preachers in the Marshall Islands 25.00 ..

Contributions should be sent to Langdon S. Ward, Treasurer, No. 1 Somerset Street, Boston, and correspondence in reference to the subject may be addressed to the Editorial Secretary, Rev. E. E. Strong.

MINISTERS AND MISSIONS.

A MEDITATION.

AM I a minister of the Lord Jesus Christ? My commission is from on high. It reads, "Go, disciple all nations." I have no option regarding the scope of my duty. Have I authority to preach here at home which does not at the same time bind me to effort in behalf of the unevangelized heathen? Does not my parish extend from sea to sea, and from the river to the ends of the earth? It cannot be that God has revealed himself to me for so limited a purpose as my own salvation or the saving of my own people merely. Was Paul any more a debtor to Greeks and barbarians than I am? If I go not in person I am bound none the less to discharge my obligations. Personally, by way of the mercy-seat, by gifts, by training substitutes, I must and will go. The highest good of the congregation and my own advancement in the divine life depend upon our being enlisted in the spiritual welfare of all the unsaved under heaven. It is sinful narrowness on my part to fail of strenuous fellowship with my Lord and Master in his aim to draw all men to himself. May I be delivered from the Cain-spirit which asks, "Am I the keeper of my brother in India, China, or

Japan?"! If I fail to inform and interest my people — young converts and all — about the needs of the heathen, I am unfaithful to my immediate charge and to thousands upon thousands of my fellowmen in the region and shadow of death. If I say, Behold, I knew it not, doth not He that pondereth the heart consider it? And He that keepeth my soul, doth not He know it?

THE ELEMENTS OF MISSIONARY PREACHING IN INDIA, WITH A SURVEY OF THE POINTS OF CONNECTION BETWEEN HINDUISM AND CHRISTIANITY.

FROM AN ADDRESS BY WILLIAM DIGNER, PRINTED IN THE "ALLGEMEINE MISSIONS-ZEITSCHRIFT." TRANSLATED AND CONDENSED BY CHARLES WORCESTER CLARK.

THERE are two reasons for calling attention to this subject. In the first place, it has been charged in some quarters that the earlier missionaries, limited by a pious narrowmindedness, had no appreciation of the points of truth in the non-Christian religions and presented a very one-sided view of Christianity, which was displeasing to the more cultivated of the heathen peoples. The fact is that the missionaries from the first have been diligent in efforts to acquire an understanding of the whole field of heathen thought and to find there points both of resemblance and of contrast to the gospel. In the second place, it is remarkable how profitable historical study of the heathen religions can be made for the practical and theoretical understanding of Christianity, for dogmatics and apologetics. We can take the words of Tertullian, "Anima humana naturaliter Christiana," and interpret them in this connection to mean that the heathen religions, as the expression of the deepest inquiry and contemplation of those of mankind who have had no divine revelation, show that yearning questioning of the human heart to which God, through his revelation in Jesus Christ, has given the great, all-satisfying answer. From this arises the importance of the study of those religions both to Christian theology and to the preaching of the gospel among the heathen.

By "missionary preaching" is to be understood every form of missionary effort by which scripture truth is presented to any class. The agency of the press is to-day especially needful if an important body of the people of India is to be saved from ignorance or — what is worse — from a distorted conception of the gospel.

Our starting-point must be the features of resemblance between the heathen and the Christian religions. Only thus can we hope that our preaching will strike a sympathetic chord, and a true comprehension of the gospel become possible to the heathen. In the wide-branching, highly developed system of Hinduism there appear three main lines of thought which cover the whole field. These lines of thought are religious, for Hinduism is poor in ethical capital, and they may be briefly designated as related to "Salvation," "The Way to Salvation," and "The Means of Salvation."

I. We will begin with the idea of salvation as presented by the two religions. In India the question of the eternal happiness of the soul is an ancient subject,

but has not in the least lost the charm of novelty. Salvation is called "Moksa," or redemption. The Hindus attribute the doctrine of redemption to the most highly honored documents of their religion, the oldest constituents of the Veda. Modern investigation, however, shows that there was no trace of such an idea in the Vedic songs. These songs describe the emigration of a people. They portray them conquering new lands, or, in quiet possession, serving their gods, tending their herds, and tilling the soil. This warlike race, simple and active in the joy of existence, had no thought of "Redemption." They were hardly conscious of the bonds of sin and evil at all. They prayed their gods for victory, booty, and brave warriors. In peace they prayed for rich harvests and goodly herds of cattle. He who had these was happy. Gold too was much desired, and long life, a hundred harvests. To be sure, recognition of sin and separation from the gods already appear, and they pray for pardon; and at the end of life they pray for entrance into "freedom, light, and peace." They hope to go after death to the kingdom of Yama, where they will find virtue's reward in the highest heaven, in an abode free from all want, and will take on the new body strong and beautiful. There is in all this no idea of salvation. The nearest approach to it is in the expression "the reward of virtue." The future life hoped for was of the same nature as the earthly existence.

But later, when their manner of life became less rigorous, they had time to reflect upon the darker side of existence and the frailty of human life and to brood over the riddle of the world. In this epoch the doctrine of the transmigration of souls appeared among them. This belief overpowered the spirits of the people with horror of a fearful future made up of a succession, as is said, of 4,800,000 births. In all this future the misdeeds of each one's past life will follow him relentlessly. "As close as sun and shadow are ever bound together, so deed and doer hold each other in fast embrace." From this endless succession of birth and death, toil and suffering, sin and sorrow, release was found in the "Moksa." Through knowledge is reached a state in which there is no more birth. But this redemption from the torturing course of the soul's wandering is accomplished by absorption of the individual human spirit in the all-spirit of the non-personal Deity. This doctrine antedates Buddhism. As sparks fly out of a fire and then fall back within it, so from "The Eternal" rational beings are brought forth and return to it again. "He who learns to know the supreme Deity becomes himself a part of it." The development of the Vedistic teaching on this subject has divided into two branches. One asserts that belief in the existence of many individual beings is mere delusion, while the other solves the puzzle by assuming that the Deity has taken upon itself a change from its unity, which is comparable to a falling off from its own better self. There have been invented four stages on the road to redemption, of which the first is "Attainment to the world of God"; the second, "Attainment to the presence of God," and the third, "Attainment to the likeness of God." These three stages come within the sphere of ideas associated with the belief in personal gods; that is to say, the exoteric stage of perception. For the enlightened esoterics remains the fourth stage, "Union with God," in which the soul loses itself in the universal spirit as a river in the sea.

As further explanation of this theory of existence it is declared that the Deity is in a state partly of dream, partly of wakeful consciousness. Hence arises the deceptive appearance of many individuals, and hence all the evil in the world. The only state worthy of the Deity was that of the deepest, dreamless sleep, in which pure Being, pure Reason, pure Blessedness are closely united in undisturbed rest to an absolute, impersonal "Source of Light." This conception of salvation is shared by all classes in India at the present time. However their writings teem with material pictures of the joys of heaven and the pains of hell, there ever remains the final redemption to be gained by sinking, lost in the ocean of Deity.

That is the final outcome of the wisdom of India. In contrast to it none can fail to recognize the superiority of the Christian conception of salvation. This, all agree, is attainment of the kingdom of God, no abstract conception but a living fact, a community of personal beings whose very name declares its ethical character. This was Christ's message. He brought the kingdom of God, realized it in himself, and to it sought to bring mankind. But he has left us no learned analysis of its meaning. That is set forth first of all in the Old Testament prophecies, and completed by the coming and the gospel of Jesus. Says Jeremiah 31: 31, 33, 34, "Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel and with the house of Judah. . . . This is the covenant that I will make with the house of Israel in those days, saith the Lord ; I will put my law in their inward parts and in their heart will I write it ; and I will be their God and they shall be my people ; and they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord ; for they shall all know me from the least of them unto the greatest of them, saith the Lord : for I will forgive their iniquity and their sin will I remember no more." Christ brought the spiritual, ethical realization of this communion of God with men. Christ too promises in this kingdom rest and spiritual refreshing ; not, however, the rest of annihilation, but the comfort of forgiveness of sins, satisfaction of the hunger and thirst after righteousness and the divine love. Finally, the kingdom of God is not of this world, but a kingdom of heaven and eternal as God himself ; yet it is a present blessing, by which the weary and heavyladen are relieved of their load as soon as they come to Jesus.

Now, as to points of similarity and of difference, it is easy to show that in both religions is the idea, grounded in the very nature of man, of salvation, of union of mankind with God. The Hindu religion bears the strongest possible witness that the human spirit is created for communion with God, and can never find rest until it rests in God. But here the likeness of the two systems ceases and the superiority of Christianity appears. Hinduism secures rest in God at the cost of utter loss of personal being, which is declared by some to be a delusion, by others a deterioration of the Deity. This is the first weak point in Hinduism. In contrast Christianity neither denies the existence of evil nor attributes it to the deity, but, recognizing the reality of the created individual and of sin, offers a means of relief which preserves individuality while redeeming from sin and evil. Again, the Hindu Deity, being without personal consciousness,

has no ethical characteristics, so that in the conception of salvation the ethical element of release from sin and guilt is lost beneath the physical or metaphysical element of destruction of personal consciousness. Such an idea of salvation affords no motive to moral action, or to anything more than uncomplaining acquiescence in a dark fate. The life of the people expresses this despair. Their moral life is paralyzed and perverted to corruption. On the other hand we can prove both by present experience and by history that Christianity brings a moral regeneration of the individual, and is a constant power for the moral invigoration of nations. This is an especially strong point to make with those classes that have lately been aroused by European influence to new intellectual and moral activity. If this movement is to be sustained, they must be shown a "highest good" which shall include both the highest moral ideal and the highest moral power.

Finally, to the unperverted human understanding, the purely physical element in the Hindu salvation is not a good, to be desired. Despite the logic of the philosophers, the missionary has the assent of his audience when he says, "You do not wish to be blown out like a light," while they recognize the fact that the gospel salvation, the communion of the personal life with the personal God, is a true good, meeting the needs of the human soul. All admit that, if facts are as we say, we have truth and final victory on our side. Many, who thought they had long done with Christianity, have been led by such considerations as these to new investigation of its claims.

II. The next question is, What is the way to salvation? In India there are three roads to this one goal. The first of these is called the "Way of Works." This, however, means not moral action and good deeds, but religious ceremonies. Of these, first in order are countless sacrifices, some actually practised by the ancient Aryans, some recorded in the Brahmana book of sacrifice. They have long since been discontinued, and there is even a party which denies that they were offered in the period of the Vedas. In their stead, as the way to blessedness, has been set up a list of other works: pilgrimages to the Ganges, self-torture in the forest loneliness, study of the Veda, fasts, building of temples. There is an endless list of deeds very seldom performed, divided into three classes: conduct, works, and penance. It is admitted, however, that these deeds lead only to the three exoteric stages of redemption.

The philosophers never weary of attacking this "Way of Works" in order to make room for their own invention: "The Way of Wisdom," or of "Knowledge." Works, they say, bind to the delusion of individual existence. Only through wisdom does man become eternal and free from clogs. When man attains the discernment which enables him to dispel the overpowering deception of the world and to say, "I am Deity," then is he redeemed from the life of the body. This point is reached by withdrawal from among men and the exact performance of artfully devised mortification of the flesh until consciousness becomes lost in itself.

Clearly this "Way of Knowledge" stands in complete accord with the Hindu conception of salvation, but it is beyond the understanding of the common people. As a passage in the Mahabharata itself says: "Hardly one in a hun-

dred can win the heavenly light of wisdom." Accordingly, that the masses may attain salvation, a broader, plainer road is found: "The Way of Piety," or "Faith." The abstract divine unity is divided into a trinity—the Deity as Creator, as Sustainer, and as Destroyer of the world. And it was taught that by devotion to any one of these supreme blessedness could be reached. As a matter of fact faith has been placed chiefly in Vishnu, the Sustainer, who by virtue of his repeated incarnations seemed the nearest to men.

This doctrine of faith was undoubtedly very ancient, but it is still a remarkable coincidence that at the very time when Luther was stirring the heart of Germany with his proclamation of justification by faith, a great part of India was reechoing to the preaching that piety alone leads to salvation. A great teacher, Caitanya, was proclaiming this as the road for all alike. He gave the doctrine a definite form with five distinct stages of piety: (1) Passive contemplation of the Deity. (2) Active Service. (3) Personal Friendship. (4) Childlike Love. (5) Bridal Love. Through these stages the highest goal is reached. The means enjoined are faithful repetition of the divine name, song, music, dance, etc. The accidental utterance by a very wicked man on his deathbed of one of Vishnu's names delivered him from the demons waiting to take him to the place of torment, and Vishnu's angels bore him instead to the joys of heaven.

In contrast to this threefold way of salvation it is not hard to show how much better is the way of the Bible. "I am the Way," says Christ, while he designates his death suffering as the means making approach to communion with God possible to men. The gift of his life was the price it cost to remove the barrier of guilt which made this communion impossible. This indisputable central truth, which appeals straight to the heart and conscience, is sufficient, without any logically developed theory of reconciliation, for the purposes of missionary preaching.

The Christian Way of Salvation is a single way, uniform for all. The approach to God, made possible by the death of Christ, requires a change of heart and humble faith. All idea of performance on the part of men, of reward and merit, is excluded. But this communion with God by faith is, none the less, the beginning of a moral development which draws its all-sufficient power from the proffered salvation. Such a way to salvation is appropriate to the nature of that salvation itself, no less than to the experience of mankind; while it demands of man only what is in his power and what in the nature of the case is essential.

On comparing the two schemes of salvation the foremost impression is that that of the Bible is one and self-consistent, while Hinduism offers three different plans which must produce decided confusion. For there is no support in ancient authority for the popular idea that all are equally efficacious, while the philosophical authorities represent the Way of Wisdom and the Way of Piety as the only ways, especially condemning the Way of Works. The next point of contrast is this: Christianity requires simple, believing acceptance of the divinely offered help, while in Hinduism man must make himself pleasing to God by means of religious and ascetic acts, must purchase salvation or win it by effort

on the Way of Wisdom. Even the Way of Piety requires the performance of rites. Moreover it must be remembered that according to the statement of Hinduism itself the personal divinities to whom the pious must join himself are themselves individual existences and as such need redemption. As to the way of wisdom it is plain, and daily experience in India makes it only more evident, to what blasphemous results that wisdom can lead which declares: "I myself am the Deity." Even the heathen feel the moral contradiction in this assertion.

Yet in each of the three ways is an element of truth that serves as a positive point-of-touch with Christianity. The Way of Works rests on the idea that without expiation there is no forgiveness of sin. It keeps the conscience active and awakens the sense of guilt. In a prayer of the Brahmans are these expressions: "I am a sinner, a doer of sinful deeds, a sinful spirit and a sinner by birth. O God, rescue me from sin, thou holy Vishnu, Lord of all sacrifices ! There is no other offender such as I, but there is none like thee to forgive ! When thou hast considered my sin, O God, deal with me as thou deemest best."

Thus conceived the Way of Works can well be employed as a means to point to the redeeming power of Jesus' death of suffering. In the Way of Wisdom is discernible the true thought that the state of the human heart must be accordant with the nature of the salvation to be received, that salvation cannot be an outward reward for an equivalent in works, and that human action must always remain tainted with sin. Finally, the Way of Piety shows that humble devotion to God, who bents to meet it, is that alone which answers to the human powers and character. So far as the cravings of the human heart find expression in these three "ways," the Christian Way of Salvation stands forth as that through which they shall be completely satisfied.

Letters from the Missions.

East Central African Mission.

RELIGIOUS INTEREST.

MISS JONES, who has been so steadfastly standing by the work at Kambini, sends the following cheering news:—

" We have had a real revival among us, and three girls and three boys have found a hope in Christ. They are in earnest and give every evidence of a real change of heart. Others are earnestly seeking, and some of the kraal people are interested.

" These young Christians are living in the family, some having been in the school for four years. One is a grown woman who has lived with me about a year. She can speak English very well, having lived in Natal. She is anxious to do something for the Master. The little girl about whom I wrote is one of the

young converts, and her people have been trying to take her away. They have threatened to punish her if she does not leave, but she says she will not go. They came yesterday for her to come home to a funeral feast and to dance, and to take medicine to 'keep off the spirits'; and when she refused they attempted to take her by force, but she told them that she believed on the Lord Jesus Christ and that she would not take the medicine. I had to lock her up from them. I would be willing to give all I have to see the child set at liberty. It would take fifty dollars to release her father's claim to her, and he wants to sell her far away now, that she may not live under our influences. She is an earnest little Christian, and although she loves her mother very much she is not willing to live at home again, but desires to stay here

to learn how to work for Jesus when she is grown.

"I have twenty pupils in school, and since they are trying to follow Jesus my school is delightful. Every one is trying to do right and to study hard, and it is a pleasure to live with them. Perhaps about Christmas Mr. Bennett will baptize these converts. Our hearts are so happy! These firstfruits are so precious to us, and are they not precious in the sight of the Lord?"

West Central African Mission.

PEACE IN THE INTERIOR.

By the mail which reached Boston December 24, the delayed letters from the Interior were received, some of them dated as far back as the last of August. It is with great thankfulness we are able to report that nothing more serious than the delay in these mails has occurred. In August, the mission at Kamondongo received an official note from the Portuguese captain-general, saying that the government had decided to severely chastise the Bihéan rebels for the driving out of the captain and his company, and that the government would not hold itself responsible for any losses which the mission might sustain in case of further trouble, and advising its withdrawal. The captain-general was thanked for his kindness, but was informed that the mission would continue where it was. At the latest reports it was stated that the company of Portuguese troops, besides some native soldiers and fifty Boers, were approaching Bihé from Caonda, and that these troops had with them some artillery and a Gatling gun. A rumor prevailed that if the Bihéans would deliver up their chief and three other men the difficulty would be speedily settled.

A CHURCH AT KAMONDONGO.

Greatly to the joy of the mission this church at Kamondongo, Bihé, was organized August 10. Miss Bell wrote, September 24:—

"On August 8, Mr. and Mrs. Stover and some of the Bailundu boys came to be

present at the formation of a church here. On Saturday, August 9, Mr. Sanders, Mr. Stover, Cato, Kapila, and Mosu (the pastor and two deacons of the Bailundu church), examined the ten boys and three girls who had applied for baptism. It seemed best that two little boys and the three girls wait a little longer before being received into the church. It was quite a disappointment to them, especially to the little boys, but they bore it in a Christian manner.

"On the following day eight were baptized: Cinyuña, Kasoma, Lumbo, Kakenge, Cisapa, Sakamana, Elundula, and Charlie. It is wonderful the improvement we have noticed in some of these boys lately, especially Kasoma, Sakamana, and Cisapa. The girls too are improving. We can see from their prayers in the prayer-meetings that they either pay closer attention to the reading and preaching of God's Word, or they think it over more than they used to do.

"The last Sunday in August Mrs. Sanders organized a Sunday-school. All the Christian boys and girls here were invited to become teachers, having for their pupils the children they could bring in from the village. Ten of them, three girls and seven boys, have already succeeded in getting classes. Then Mrs. Sanders has a class of the girls who have been attending the services quite regularly, and I try to teach the boys who work on the place. We have Sunday-school after the morning service. As the Gospel (Luke), in which the Sunday-school lessons are, is not yet printed, we write off several copies of the lesson each week on the typewriter for those who teach, so that they can read it over and think about it. Then we have them come together several times through the week, to teach them the lesson. They seem to take a real interest in gathering the children in. We do hope the Sunday-school will be a means of great good to those who attend.

"Every evening nine girls, sometimes more, are here to attend evening worship. This includes the two married girls who live on the place, with their husbands.

Then two more of the girls who attend evening worship are engaged to two of our Christian boys. With these girls and the boys who work and live here, it makes quite a number who hear the truth every day."

On October 22, Mr. Sanders wrote:—

"As yet there is peace here, and we continue on the very best of terms with the people. This chief, so far as I have seen him, is fully as fine a fellow as Kwikwi. When he gets after an offender he seems prompt and vigorous and very thorough in his work. If the Portuguese and Boers come against him, he will probably find them different adversaries from his own people.

"About the beginning of this month I began to go to the outlying villages to preach three afternoons per week. Those who would listen have varied from twelve to one hundred. I hope to be able to keep it up till I begin to build Miss Bell's house, when it would have to be temporarily laid aside.

"Sunday night another lad began to pray in public. This makes eight unbaptized ones who count themselves as Christians. There is one more also, but she has failed as yet to convince us that she is thoroughly in earnest. Counting the eight who are baptized, we thus have sixteen or seventeen who account themselves followers of Christ. Several of these will have to wait a good while before being admitted to baptism."

PROGRESS AT CISAMBA.

Mr. Currie has suffered no annoyance from the political troubles, and the chief near his station has told him that he must not leave in the event of a war. Mr. Currie writes of a messenger who came from the chief,

"To tell me that I am their white man and have nothing to do with the troubles at the *ombala*, and that the chiefs in this section have but one word, 'Their white man is not to leave. Why should he leave? He has fed our children, healed our sick, and talked the words of peace.'

"Now, however much value might wisely be attached to this action on the part of the chiefs, one thing is clear: I could not leave with my goods if I would, and I have not the faintest idea of doing so until they carry or drive me out at the muzzle of their guns. Still I will try with good conscience to obey the powers that be.

"Never before was so much work accomplished in the same time at this place. My aim has been to take advantage of the enforced idleness from trade of the Bibéans, and put my cloth into such improvements as cannot readily be removed in case of a plunder. A large number of those who have been working for me came from a distance, and being unable to return to their villages at night have slept at the station. The number attending evening worship has been thus largely increased. Every night, since shortly after my return, we have had from twenty to forty with us.

"A number of new boys have come to remain with me. In consequence of this there are now from ten to fifteen attending school. As it has been utterly impossible for me to teach them during the day without seriously neglecting other important work, I spend some time with them every evening after worship. They take much interest in learning, and for the most part are showing such progress as makes it a pleasure to teach them.

"Some friends in Canada sent me a number of colored pictures illustrating events in the Old Testament. I now adopt the plan of fastening one of these to the wall each Sunday afternoon, and after explaining its meaning I leave it on the wall throughout the week, so that the boys can see it and think over what has been said. The plan seems to be helpful to them, for I frequently hear them talking to one another of the illustration, or explaining it to their friends who come to visit me. I fondly hope that already a work of grace has begun among my little band of boys.

"After I had nearly finished the road to the river and sunk the logs for a bridge,

I sent to remind the chief of his promise to help me construct these. By this time he had seen the practicability of the undertaking and readily agreed to help me finish. He is now sending word to the people to bring logs for the road. This is the first public-road work these people have ever done; but they are quick to recognize its advantages, and do not stint their need of thanks to me for the work I have done in bringing it into shape. The bridge will, beyond question, be the strongest that I have seen this side of Catumbella."

FROM BAILUNDU.

Mr. Cotton had come to the coast to Benguella with the largest number of carriers that had gone over the road for a long while. He hoped to carry in a large amount of provisions for the station. The road is indeed blocked for the natives, but a white man, or men carrying his loads, can get through. All were in good health, and the usual forms of work were being carried on. Dr. and Mrs. Clowe and Miss Clarke arrived at Bailundu October 11. Mr. Woodside reports that in order to please the king and the people he had accepted their invitation to go upon the "king's hunt." Five or six hundred people, including some people from ten or a dozen villages, participated in the hunt. The king seemed greatly pleased that Mr. Woodside brought down the first deer of the day. Mr. Woodside also describes a native funeral, that of a woman who had died near the station. From Sunday, the time of her death, till Thursday the husband was required to lie by the side of his dead wife, day and night, not taking any food till after her burial. Each evening the people had a dance, which lasted far into the night. Mr. Woodside writes:—

"On Thursday about half-past ten o'clock they commenced the funeral. There were some ceremonies at the hut and some things were brought from the woman's field. The corpse was tied to a stick about ten feet long, and cloth was arranged to cover the body. It was carried as a *tepoia*. They do not go out at the gate, but the fence is opened. There was considerable

shooting as they left the village. About one quarter of a mile from the village they stopped; the drummers took their places in front of the corpse and commenced to drum, and the people to dance. This was done several times before they reached the place of burial. At the grove they had a circular dance, and there they questioned the corpse as to who caused the death; for persons are supposed to die only as they are killed by witches. Meal was taken and offered to the corpse, which was questioned and coaxed to tell. There is more or less of a forward and backward movement of the carriers. When a question is asked, if there is a forward move, the answer is, Yes; if backward, No. The result of the questioning in this case was that the woman died from the effects of a medicine she took years ago. The man who gave it to her had died, so there was nothing to be done but to bury her. It is inexpressibly sad to sit by and see the ignorance and superstition at a funeral."

European Turkey Mission.

THREE CHURCHES ORGANIZED.

MR. BOND, of Monastir, while absent from his station with his wife on a tour among the churches, wrote the following cheering letter:—

"I am happy to report the organization of three churches in our field; one at Radovish with forty-nine members, one at Strumnitsa with twenty-three members, and one at the village of Monospitovo with thirty-three members. Dr. House, Miss Stone, Pastor Boyadjieff, and Deacon Petkanchen kindly came to our aid in this good work. Mrs. Bond and I left Monastir two months ago and have had a very enjoyable tour. We have accomplished twenty-one days of carriage travel, besides making a flying trip to Salonica by rail. Each of the new churches includes members from neighboring villages, and one of the deacons of the Strumnitsa church is from the village of Velusa. This deacon and his colleague were simply appointed, and not ordained, as their wives are not members. Twenty-three of the

Radovish members are women; also, one third of the Monospitovo church.

"With one exception the communicants were carefully reexamined, two of them being rejected, while twelve new members were admitted on confession. Of the latter, two were from the village of Mourtino, and were recently released from a three years' imprisonment at Salonica, where one of their fellow-prisoners, falsely accused, a good Monospitovo brother, unfolded to them the plan of salvation and exhibited to them three years of consistent Christian life. None of the churches have pastors, but all are provided with preachers. The preacher at Monospitovo is deacon at Strumnitsa, where he resides, and one of the deacons of Radovish is teacher and more or less preacher at Raklish, a near village.

"An interesting work is opening up there. One of the half-dozen Protestants recently gave a small building and lot, deed and all, to be used as school and chapel. I preached there last Sunday to an attentive audience of about fifty persons, and enjoyed it immensely. A few sat on rough seats, others on a long timber, and a lot of children squatted on a big door upon the mud floor. It is delightful to preach to such people. A year or two ago I preached here on the village green to a large audience, when the drunken priest appeared upon the scene and tried to break up the meeting by organizing a Sunday dance. Mrs. Bond and I visited the village a few weeks ago and had the privilege of singing and talking the gospel to large numbers of women. I heartily approve of the apostolic method of touring two by two, especially if the other one is your wife, and can talk well and sing well.

"We had a little veranda meeting at Mourtino one day, with but two women present, one of whom stood apart, industriously spinning yarn. After getting the carriage ready, I started in search of my good wife, when I discovered her in the embrace of this same woman, whom we had never met before. As soon as I went for the carriage she beckoned my wife inside the house, from one room to another,

and then gave vent to her gratitude to God in sending a sister to tell of the way of life. Her husband is a bitter opposer and would beat her if she attended the regular meetings on Sunday. Mrs. Bond told her where to look for help and how to pray, and gave her a kiss of sympathy. In this matter of applied sympathy my wife has the advantage over me decidedly.

"It seems to be settled now that a railroad is to be made from Salonica, by the way of Berea, to Monastir, without delay."

Western Turkey Mission.

GEDEK PASHA.

THERE have been some new features in the work at this section of Constantinople, some of which it would be inexpedient to publish here. The outlook seems specially hopeful to those who have been laboring in that quarter of the city. Miss Jones writes:—

"Two weeks ago we opened our English night school, having Baron Stephan as our assistant in the work of translation. Thirty-five nice young men are now enrolled in this class. We devote two evenings a week, Monday and Thursday, to this; and we felt when we saw the large number from these mostly non-Protestant young men come to the Sunday-school and even to the prayer-meeting, that we were being richly repaid for our efforts in this direction.

"With few exceptions they are young men whom Mrs. Newell had never seen before.

"Our Sunday-school opened very encouragingly. This last month there have not been less than 200, I believe, and it has reached 225. We felt greatly distressed over our interesting but hard-won Greek department, when our two teachers left us. For the present we have secured a good teacher in a Greek young lady who comes all the way over from Pera, her home.

"For various reasons the day-schools needed some added attractions, so I am giving music lessons to five pupils; in this way holding some of the older ones. I also teach English an hour a day to the

older Greek and Armenian children, while the little ones in another room have some kindergarten exercises."

Marathi Mission.

BRAHMAN LAD BAPTIZED.

MR. ABBOTT, of Bombay, writes: —

" We have had the pleasure of receiving into the church a Brahman lad, who comes from Southern India. He matriculated from the Wesleyan Mission School at Negapatam. He, with some of his fellow-students, was so influenced by Christian teaching as to give up Hinduism, and they adopted a theistic faith. They accepted Christ as their greatest teacher, but stumbled at his divinity. They had to suffer persecution, and that and his desire to study more led him to Bombay. Reading his Bible on the way, he read, 'I am the way, and the truth, and the life,' suddenly he was convinced of Christ's divinity. Here he sought out Christian friends, and showed his desire to be baptized. He seems a very bright example of what the grace of God can do. He hopes to enter college in January. In the meantime he has gone to Roha to teach in my school there."

A PLEA FROM LALITPUR.

Our readers will remember the interesting account of an independent Christian community at Lalitpur, some seven hundred miles northeast of Bombay; a community without any missionary, but in special communication with the Christians of Bombay. The first reports from this company of Christians were received in 1883, and the place has been occasionally visited by Mr. Hume and Mr. Abbott. The field is a fruitful one, but still needing supervision. Mr. Abbott is not able to visit the place oftener than once a year. He sends a translation of a letter written to him by Jaffer, who is the leader among the Lalitpur Christians. We give here the translation, which is said to be literal. The letter is dated, " Khariya, Chatara, August 23, 1890."

" The salutation of your humble servant Jaffer, to the servant of the Living God,

the chosen two-edged sword of Christ, like an angel of God, the Rev. J. E. Abbott. That the ever-living God may bless you forever, and, through you, cause his holy name to be glorified, this is my request at the footstool of the Lord. Honored Sir, give your ear to my humble request, which is as follows: —

" On the 13 of August, Mr. Beladas and myself left this place, to proclaim the Gospel at Bina-Etawah and Khurai. We first went to Khuria, and at once went to visit the Christian people who live there. As soon as we had finished reading and praying with them, we went to preach. About a hundred men, women, and children were gathered to hear us. We read the second chapter of Acts and preached to them. When we left we were followed by many boys and girls, talking among themselves of what they had heard. They came to where we were lodging and there we talked to them, after having read to them from the Gospel of the Luke. When we had finished, a little girl of about nine or ten years of age, of the Kunabi caste, said, 'Sir, make me a Christian; I want very much to be a disciple of Jesus.' We asked her her name; she said, 'Durgabai.' We thought we ought to hunt up her relations; and finding them we said, 'The girl wishes to be a Christian.' No sooner did they hear this than like wolves they fell upon us and the little girl; but the little girl cried aloud, 'I have become a Christian. Do what you like; I can no longer remain with you. I shall go wherever these people go.' Her relatives replied, 'Oh, go to the fire! If you have become a Christian, you are of no use to us now.' As soon as they said this we arose to go, and the little girl followed us and we came by train to Bina-Etawah. We comforted the girl's heart and made her happy.

" Having visited our brothers and sisters there, and taken food, we went into the town and preached. Very soon my sister Lalatabai brought to us a Thakur woman, and her boy of ten or eleven years of age, whom for many days she has been teaching, and who has become convinced that Christ is the Saviour of

sinnery. We seated her before us and talked to her from Matthew 6: 9. The woman listened with delight, and said with great boldness, 'I am now a Christian.' She then and there left off the service of Ram and Krishna and began to pray to Christ. We therefore have great hopes that God will cause the seed sown in these two cities to speedily bring forth fruit.

"Now, sir, I make this humble request: do not leave this little flock in the midst of wolves. Make some arrangement for a shepherd as soon as you can. This fertile field is bearing fruit; therefore love this field and help it. Search for a man of influence who can act as a shepherd. There is no time to delay. Send a petition to the mission that we may have a missionary sent us. Write also to Dr. Clark, that he may make arrangement for us.

"Dear sir, I beseech you to search for a shepherd as soon as possible, for the flock is growing in numbers. We cannot do one day without a shepherd. And of what sort of a man should he be? He should be one whose worthiness is assured, and he should be ordained. Please arrange for a teacher at Bina, for there should be no delay when we see the seed growing."

Madura Mission.

MARKED DEVOTION.

MR. HAZEN writes that during the summer there was great suffering among the people of Manamadura and adjoining stations from lack of food, and the rains had been very light, and there was no work and no food and almost no money. During the first part of the time rains were more abundant and there was a better outlook. He adds:—

"I had the pleasure of spending a week with the Manamadura men in the itinerary a short time since, and was delighted to see the earnestness and zeal with which they engaged in this work. Each man walked, on an average, fifteen miles per day, and visited six villages,

preaching to eight or ten audiences. That means *work*; but they did it cheerfully and faithfully. The people everywhere listened respectfully and assented to the truth which we preached, but as yet we have seen little direct fruit in the shape of additions. There is intellectual assent, but no deep heart conviction. When the Spirit is poured from on high we expect to have a glorious time here.

"In examining candidates for church-membership it has often been a grief to me to see so little depth of experience. But during the present work I have been talking with some of the boys in our Boarding School with a view to their uniting with the church, and it has brought tears to my eyes to hear them speak of a radical change in their hearts, and to see their modest, childlike love and faith. Last evening we examined four of our teachers who came to us from the Lutheran and Church of England societies. Their experience was very marked and decided. It rebuked me for feeling, as I sometimes have done, that the Hindu Christians have no Christian experience."

Ceylon Mission.

A PROMISING WORK.

SOME of our Madura missionaries have spent a ten days' vacation in visiting our stations in Jaffna. They reported themselves as much pleased with what they saw. Miss Bell writes as follows:—

"I enjoyed the work in Jaffna College intensely. On the day of our arrival we attended the rhetorical exercises, which were conducted with the greatest care, under the supervision of Dr. Howland and Mr. Wallace and one native teacher. The Bible lessons which Mrs. Howland conducts personally each morning were also very interesting and helpful to me. She makes each lesson most practical and helpful, and talks to her 'dear boys' as a mother would. There certainly cannot but be results from such pure, personal interest as she takes in each boy. I asked to be present at one of Dr. Howland's inquiry-meetings, which he holds each

Sunday morning at half-past eleven. The doors of the school office are thrown open, and the morning I was there, as Dr. Howland sat at his desk and talked with me, there came three or four boys who sat down on the bench; then another and another. Presently Dr. Howland looked up and kindly said, ‘Good-morning, boys; are there any others who would like to come this morning?’ One boy, jumping up, said, ‘I’ll go and see.’ Presently he returned with four others. Then Dr. Howland asked each one in turn how it was with him, and they told their trials and difficulties and longings and desires in regard to the Christian life. Before they left each boy said he would try to give his heart to Jesus and endure any hardships which heathen relatives might inflict. One boy was asked to pray, and then Dr. Howland closed the meeting with an earnest prayer, and bade the boys ‘Good-morning’ in such a way that they could not but be helped.”

North China Mission.

BAPTISMS.—THE FAMINE.

DR. BLODGET reports that twelve girls from the school and one woman were recently received to the church at Peking by baptism, while others are under instruction with a view to receiving the ordinance. Mr. Kingman wrote from Tientsin, November 5:

“Tientsin has of late been somewhat disturbed by placards threatening a mutiny of the Chinese troops hereabouts, the massacre of all foreigners, the overthrow of the Viceroy, and a march on Peking. The massacre is set for November 26. It is probable that they are of little or no significance; the work of some one man out of personal spite. Nevertheless we are likely to have three Chinese gunboats here through the winter, and an American, a French, and a British (perhaps a Russian) man-of-war.

“Provision for famine relief is most scanty, and news of the suffering is already appalling. Two missionaries, from 150 miles south of here, arrived last

week, and report people in their vicinity as living largely on willow-leaves and chaff baked together in cakes. Another district, from which Mr. Bryson has just returned, reports its people as living on cakes in which is mixed from two tenths to nine tenths of chaff. The people are greatly emaciated, but with abdomens unnaturally distended. In many places they have absolutely no fuel save that furnished by the ruins of their houses. The number of deaths is already large; those from drowning must have been numerous. I passed yesterday the body of a man floating in the water by the roadside, hardly 600 feet from our compound; it seemed to attract no particular notice save among five or six boys who stood gazing. The evident lesson is that famine relief is played out. Until China will take some rational measures to prevent their yearly recurrence, the millions must be left to perish and their blood laid at the door of this obstinacy and ignorance of a proud conservatism. Foreigners are tired of pouring golden showers into this sieve. It is pitiable, possibly indefensible; but it is true.

“Even now they are simply flooded with grain in Shansi; they say the harvest is ‘tai hao’—too good; it commands no price. And here, a few hundred miles away, millions are starving! and there is no remedy, with matters as they now stand.”

Mr. Perkins, of Lin-ching, writes in reference to the floods in the Shantung district, that though these floods were unusually extensive there will not probably be in that region any very extraordinary distress. A hopeful feature of the situation, as he reports it, is that the waters subsided in time to sow the winter wheat.

Japan Mission.

STUDENT EVANGELISTS.

DR. DAVIS, writing from Kyōto November 18, speaks of the freedom with which they are now opening new preaching places in the city and outside, in which

work they are using the eighty theological students of the Doshisha : —

" We have waited heretofore for the churches to do their share, and push this work, and the result has been that very little has been done in Kyōto and vicinity, although we had a grand opportunity. Now we are opening preaching places in every important centre in the city where we can, and getting the city churches to bear a part of the expense for rent, if they are able, and if they are not, we carry it all ourselves — say from one to three yen a month. We also have made a move into the southern part of the province. I have been out two or three times every month since September, going on Saturday with the students, and returning on Monday morning, and there is now regular preaching every week in twelve places in the southern part of the province. The students are divided into pairs, one of each pair going on Saturday, and usually walking perhaps ten miles, and holding a service on Saturday evening in one town, and then walking to the next on Sabbath morning, holding a service in that town Sabbath evening, and then riding back Monday morning in time for most of the studies of the day. The next Saturday the other man of that pair goes to the same places, and so their studies are not interfered with, their hearts are kept warm, they gain an experience which is invaluable and which brings them back to their studies with a new zest. And they preach the gospel in these places where most of the people hear it for the first time. This work costs about \$20 a month, including my own expenses. I have been the rounds, till the work is started, and now I expect to be able to go around again, taking about three months for the circuit. Dr. Gordon has done a somewhat similar work in Tamba and Tango, where we are putting in workers, with the assistance of the churches so far as possible, but without their assistance, if necessary.

" This is the hopeful feature of the situation theologically, that we shall be able to push the young men into the work so as to prevent the intellectual, doubting,

critical spirit from deadening their faith. I thank God and take courage on this side. If we can have a rich spiritual blessing upon all our hearts in the months to come, disaster will be averted."

THE TENTH ANNIVERSARY AT OKAYAMA.

Mr. Pettee, writing November 19, says : —

" The Okayama church has just celebrated the tenth anniversary of its organization. Only a tenth of a century, and yet it found much to rejoice over.

" The original 32 members have increased to over 550. Five daughter churches in the province and two in adjoining ones have come into life. Including the members of these churches there are to-day 1,300 professing Christians who owe their start in the spiritual life directly or indirectly to this one organization.

" The church is also interested in a Girls' School with 52 students, and a Boys' School with 34, while Mr. Ishii's Orphan Asylum, with its 90 little waifs, was a direct outgrowth of this church and its work. The outside Christian world was represented by Mrs. Berry, Mr. Severance, and Mr. Yebina, the new President of the Japan Home Missionary Society, who made addresses, and by some others, who preserved a dignified silence in public, but added much in private to the enjoyment of the occasion. Of the original 32 members only eight were present, a striking proof of the rapidity of change in Japan.

" The historical sketch frankly put at the head of a goodly line of workers in this region the name of a foreigner, Dr. Wallace Taylor, and several other Americans were gratefully referred to.

" Not a single communion service has passed without additions, and hardly a year without the birth of a daughter church. The mother church has had but two pastors, and it hopes to retain its present one until it celebrates its semi-centennial, though it has voted him a three years' leave of absence from next summer for theological study in America, and will support his family during his

absence. If any are to go abroad, it is such men who merit the privilege and whom we missionaries are glad to see aided by American benevolence.

"On the day following this celebration was held the annual joint meeting of the churches of this conference. Every church in the *bukwai*, or association, was represented. The only special question of general interest considered was the one of licensed prostitution. It was decided to agitate further for the abolition of such licensing, and to circulate petitions for signatures. The Young Men's Christian Association has charge of this movement. A significant decision was the one to restrict signatures to men only, it being felt that the undue prominence of women in this matter heretofore had rather hindered than helped the movement.

"One of the most interesting sessions was the woman's meeting. Fifty-five were present. Reports from all parts of the field were in the main encouraging. Two towns have worn themselves out erecting new church buildings the past year. In one of these, however, Amaki, woman's work is very vigorous, with twenty additions at its last communion, and the promise of four more next Sabbath. The women of one church are just organizing for aggressive work. One white-haired old lady reported for a place fifty-five miles north of here, where there are just four Christians in the town. In another city regular meetings for women are held and there are many inquirers. In another place the little band of women are thoroughly united in support of their evangelist, a graduate of last year's class at the Kyōto Training School for Nurses. This woman, who was once a Shinto nun, has become so greatly interested in direct evangelistic work that she is thinking seriously of dropping her profession as a nurse and continuing as an evangelist.

"The Christian work of this ken is in

the hands of good women as well as good men; its past is secure and its future is certainly assured."

Northern Mexico Mission.

LAS CUEVAS.

MRS. CASE, writing from Parral, December 15, says:—

"We returned last week from our two months' stay in Las Cuevas. It was a time of real enjoyment for us, and we were loath to leave our people there, where church and Sunday-school so greatly need instruction and leadership, and where we received every mark of love possible from our dear people and of respect from almost the entire pueblo. In order that you may understand something of the status of our church there, an item from the census just taken will be helpful. The census-taker, being a member of our church, furnished the figures. Population of village, 1,138; about 250 men of voting age. Only 50 of these are legal voters, the remainder not being able to read or write; of the 50, about one third are members of our church. Several are town officers and men held in greatest respect by the people.

"Just before leaving we made a party for the young folks of our congregation, inviting all between the ages of twelve and twenty years. We were surprised to receive over fifty guests, some having brought friends, and some older young people growing younger for the occasion. What a merry time we had from seven to ten o'clock that evening!

"As the only social recreation known to young Mexicans is dancing, and as all our converts have of their own free will discarded this, the games which we introduced were received with great enthusiasm, and the party was the 'talk of the town' for days."

Notes from the Wide Field.

STATISTICS OF PROTESTANT MISSIONS IN CHINA. FROM TABLES PREPARED BY
REV. J. W. DAVIS, D.D.

In the *Missionary Herald* for August we gave the summary of the statistics presented at the Shanghai Conference. We have now received a fuller table prepared for the Conference by Dr. Davis, and give it here in a slightly condensed form. The figures relating to the work of the American Board do not exactly coincide with our own, but they are not so different as to make expedient any change in Dr. Davis's table.

NAME OF SOCIETY.	Commenced.	Foreign Missionaries.			Native Helpers.	Churches.	Pupils in Schools.	Communicants.	Contributions by Native Christians.
		Men.	Unmarried Women.	Total, including Wives.					
London Missionary Society	1807	30	14	65	11	75	62	2,124	• 4,078 \$5,673
A. B. C. F. M	1830	36	15	83	4	97	20	1,074	1,549 1,619
American Baptist North	1834	14	7	34	7	75	14	345	1,479 715
American Protestant Episcopal	1835	11	3	18	19	11		1,123	450 548
American Presbyterian North	1835	58	21	122	20	100	44	2,482	4,041 2,372
American Reformed Dutch	1842	7	2	16	9	20	8	217	856 2,535
British and Foreign Bible Society	1843	12		18		128			
Church Missionary Society	1844	27	8	56	17	151	19	2,000	2,655 3,100
English Baptist	1845	20		36	1	18		177	1,154 360
Methodist Episcopal North	1847	37	27	99	76	167	148	2,708	3,888 7,341
Seventh-day Baptist	1847	2	2	6		6	1	28	30
American Baptist South	1847	14	8	35	8	21	13	338	806 750
Basel Mission	1847	19		33	6	45	38	848	2,029 1,257
English Presbyterian	1847	26	10	51	8	127	40	628	3,471 6,935
Rhenish Mission	1847	5		7	2	7	1	32	156 52
Methodist Episcopal South	1848	9	14	32	4	16	2	925	312 236
Berlin Foundling House	1850	1	5	7		1		80	
Wesleyan Missionary Society	1852	17	3	31	2	48	15	534	1,079 1,300
Woman's Union Mission	1859		7	7		5		167	48 11
Methodist New Connexion	1860	7	1	12		36		180	1,232 101
Society Promotion Female Education	1864		5	5					
United Presbyterian Scotch	1865	7	3	16		14	1	67	1,000 150
China Inland Mission	1865	161	135	866	10	82	80	182	2,937 675
American Presbyterian South	1867	12	7	28		9	2	300	100 72
United Methodist Free Church	1868	3		6		15	14	70	443
National Bible Society Scotland	1869	3		5		54			
Irish Presbyterian	1869	4	1	9	2	18		20	130
Canadian Presbyterian	1871	7	2	15	2	50			2,719 943
Society Propagation of Gospel	1874	6	3	13				(?)100	
American Bible Society	1876	6		9		31			
Established Church of Scotland	1879	1		2		3		80	30
Berlin Mission	1882	6	1	11	3	22	*	40	462 150
Allem. Ev. Prot. Mission Gesel.	1884	1		1					
Bible Christians	1885	4		6				17	
Foreign Christian Missionary Society	1886	9		14				40	11 3
Soc. Diffusion Christian and Gen'l Knowledge	1886	2		2					
Society of Friends	1886	1	1	3					
American Scandinavian Congregational	1887	2	1	3					
Church England Zenana Mission	1888			5	5				
United Brethren in Christ	1889	1	2	4					
Independent Workers		1	3	4				30	
Total		589	316	1,296	211	1,446	522	16,836	37,287 \$36,884

POLYNESIA.

THE FRIENDLY ISLANDS.—A remarkable account is given in *The New Zealand Presbyterian* for November of certain exiles from Tonga, 116 in number, including men, women, and children, who were sent from their homes three years since because, after being flogged and imprisoned, they refused to leave the church of which they had been members. The account of this return is given in a letter from Fiji, dated

August 19. It seems that Sir John B. Thurston, governor of Fiji, has been greatly interested in these poor people, sparing neither trouble nor expense in caring for them. Receiving permission from the king of Tonga to return these exiles, this governor of Fiji sent for a steamer to carry them back. In his address to the exiles at the Government House, he spoke of his admiration of their characters, and urged them to continue faithful to their religion and to exercise a spirit of reconciliation toward those who had wronged them. In an address to the Europeans who were present, Rev. H. Worrall said, "These Tongans for three years have borne separation from friends and relations, simply because they have refused to sacrifice their fidelity to principle. By the power of the gospel of Jesus Christ these Tongans, whose fathers were heathens, have proved themselves moral heroes. There are in this company some of the grandest Christian gentlemen I have ever met — men who have suffered for their religion more than I or any man can tell." Some remarkable addresses were made by these men who were going to their homes. As the steamer moved away from the wharf the Europeans gave three ringing cheers, while the exiles on the afterdeck sung with quivering lips and tearful eyes, "Home, sweet Home!" and as the vessel moved further away from the shore they were heard singing, "What a Friend we have in Jesus!"

NEW HEBRIDES. — Christian life among the islanders of the New Hebrides seems to be still vigorous. Rev. Mr. Lawrie reports that the native congregations on Aneityum have built a large hurricane-proof church to take the place of the one recently blown down, and that they have defrayed the cost of the whole by contributions of dry cocoanut and arrowroot. "The natives denied themselves all their little luxuries for six months in order that this might be accomplished." At the dedication service one native said that "by the raising of this new church we are raised indeed." And another said, "We are like thirsty travelers; to-day we have seen water, and we have drunk." It is now reported that the island of Tonga has come into the list of wholly Christian islands in the New Hebrides group. On five islands of the group, the scene of Mr. Milne's labors, no heathen are to be found.

AFRICA.

THE FRENCH MISSION ON THE ZAMBESI. — The first convert of the Zambezi Mission was received into the church on the twenty-fifth of May, 1890. M. Coillard writes from Sefula to the *Journal des Missions* that this young man, Nguana Ngombe, was baptized by the name of Andrew and afterwards desired to speak to the congregation. "He addressed himself particularly to the young people, after having once more given the story of his conversion and a touching confession of his faith. 'And you, my friends,' said he, 'why are not you converted? You say it is not suitable that you should go before your masters and that you wish to enjoy youth and take many wives. Perhaps you are afraid; for the things of God are to you an unknown abyss. Moreover, you make of me a *ujoko* (monkey). You say, "Wait; let us first see where Nguana Ngombe falls, upon a carpet of green grass or among thorns." It is like the baboons. When they go for food and find a place that promises well they throw in one of their young ones, to see whether there are any wasps or snares there. If the young one is hurt, stung, attacked, if he receives any injury, they abandon him to his fate and save themselves with all their legs. If, on the contrary, he finds peace and abundance, they fall upon him, chase him away, and seize the booty. I do not myself know, I cannot answer for the future; but I say this, I am a sinner, a great sinner, and Jesus Christ has saved me. I am his!'"

M. Coillard adds interesting particulars of the recent treaty-making between the Barotse and the South African Company. "Lewanika, the king, offered to the repre-

sentative of the company, Mr. Lochner, a present of forty cattle, at the same time politely refusing the valuable presents which Mr. Lochner pressed upon him, and begging him to wait till affairs were concluded. This was wise on his part." M. Coillard avoided all appearance of identifying himself in the eyes of the natives with the mission of Mr. Lochner. In the *pitso*, the national assembly, he explained fully the terms offered them and protested his own disinterestedness and his nationality, and was answered on all sides, "Yes, yes; we know it. You are not English, you are French; you are our teacher, our father, and you desire our interests." When the treaty had been duly signed and attested, Mr. Lochner offered his presents to the king, who, in return, by his officer, presented, for the dukes of Fife and of Abercorn, "the two most beautiful tusks of ivory which I have ever seen. They weighed more than fifty kilogrammes apiece, and, lifted upon their points by two men, they formed an arch more than six feet high. The Barotses, with all the chiefs at their head, gathered before the king with joyful acclamations, and this was the end." As to the treaty, M. Coillard thinks it the only safety for the Barotses. The tribes had no unity, but that of an abject slavery, to oppose to the invasion of emigrants and of gold-hunters. Left to themselves they would have but a brief existence.

THE SENEGAL MISSION. — M. Escande, of the French Mission to Senegal, writes of a voyage up the river Senegal, on board the *Saint Kilda*, an English boat whose crew is wholly Protestant. He writes: "Although it would be rash to judge of people by their appearance, I confess to a certain emotion when beside a Mussulman counting his beads I surprised a sailor reading his Bible, or when, above the lugubrious voice of a fanatical follower of Mohammed singing from the Koran, I heard some hymn of Sankey's."

FRENCH CONGO MISSION. — MM. Allégret and Teissères, of the French Congo Mission, on their tour of exploration have found everywhere a kind reception. "All doors are open," they write; "the field is immense. Fifty missionaries instead of five are needed to begin with. It is true that the difficulties are great; the Ogowe, the country, the climate, all is hard for the European; but what are these difficulties by the side of the object to be attained?"

UGANDA. — Mr. Walker, in writing from Uganda of his recent illness, says: "It used to seem extremely painful to be sick without having a brother with a white face to care for you. I had no idea that 'poor negroes' could be friends so affectionate and devoted as the Uganda Christians have been during my sickness. Sembera is a man of great courage, a good Christian, a devoted brother, and a perfect gentleman. Mika does not yield to him in anything as to his qualities. They do honor to their spiritual fathers, Mackay and Ashe. I attribute it to their influence that the five boys who are with me render me such great services. They are invaluable aids to me, and I should be miserable without them. The chiefs here are much more agreeable than formerly. Knowing that we are the friends of Mwanga, their king, they no longer dare cheat us. The victories of Stanley and of Dr. Peters have inspired them with an immense respect for Europeans. They not only no longer dare extort presents but they provide us gratuitously with huts and food. They do it because, as they say, we are 'the king's brothers.' Circumstances are therefore more favorable for sending reinforcements and for prosecuting our work with new vigor." Bishop Tucker is reinforcing this mission with six men.

LIVINGSTONIA MISSION. — It was in 1875 that the Livingstonia Mission of the Scotch Free Church was opened on Lake Nyasa. This mission costs \$20,000 annually, and the Free Church now asks, and for the fourth time, for the raising of \$100,000, this money to be paid in five annual instalments. This method of supporting

a particular mission is unique, but so far as we know the scheme has worked well in this instance. In the appeal which is made for this object it is stated that around the three great lakes of Central Africa, Victoria, Tanganyika, and Nyasa, Protestant missions have now 44 stations, at which there are 121 missionaries and 1,800 adult converts. This seems a remarkable record at the end of fifteen years. The Livingstonia Mission, as well as all British subjects on Lake Nyasa, are now seriously incommoded by the action of the Portuguese authorities in preventing communication by mail with the outer world. Letters are detained or destroyed to such an extent that both commercial and missionary organizations have presented a memorial to the British Premier on the subject.

MORAVIANS ON LAKE NYASA.—*The Free Church of Scotland Monthly* reports that the Moravians of Herrnhut have made an agreement with the General von Caprivi, the Imperial Chancellor, by which they are to send two missionaries to the new German territory at the north end of Lake Nyasa. These Moravians have asked the countenance and friendly aid of the Livingstonia Mission of the Scotch Free Church, and the reply has been made that they will be welcomed as neighbors and fellow-laborers and afforded all possible help.

EXPLORATIONS ON THE UPPER ZAMBESI.—Mr. Joseph Thomson, who has made such a name for himself as an African explorer, is now in the service of the British South Africa Company, exploring the region north of the Zambesi and west of Lake Bangweolo. He is accompanied by a son of Colonel Grant, also famous in African discovery, and the two had had a successful trip to the Garenganze country, where Mr. Arnot has his mission. They report that this missionary band is doing a good work, and that Msiris, the king, was holding his throne in spite of Arab intervention. Mr. Thomson reports that both he and Mr. Grant had been “in ridiculously good health.” It is expected that they will reach the Shiré River on their return about the beginning of 1891.

Notes for the Month.

SPECIAL TOPICS FOR PRAYER.

For the young men and women in Mission Colleges and High Schools. (The Day of Prayer for colleges is Thursday, January 29.)

For Japan. That the Spirit of the Lord may lift up a standard against incoming evil; and that the churches and their pastors may be kept true to the faith. (See page 48.)

Continued prayer should be offered for the missions on Ponape and in Bihé: that amid the conflicts which are raging the Christians may be preserved from evil, and that peace may be restored. (See pages 46 and 47.)

ARRIVALS AT STATIONS.

October 11. At Bailundu, West Africa, Dr. and Mrs. C. F. Clowe, and Miss M. A. Clarke.

November 12. At Marash, Central Turkey, Mrs. C. D. Christie.

November 14. At Marsovan, Western Turkey, Rev. George F. Herrick, D.D., and Rev. George E. White and wife.

December —. At Madura, Rev. George T. Washburn, D.D., and wife.

DEPARTURES.

January 14. From New York, Rev. William C. Wilcox and wife, to rejoin the East Central African Mission.

DEATH.

January 5. At Rochester, N. Y., Mrs. Margaret S., wife of Rev. William P. Sprague, of the North China Mission.

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. New churches in Bulgaria. (Page 65.)
 2. The work in Constantinople. (Page 66.)
 3. A plea for aid from India. (Page 67.)
 4. Devoted converts in Southern India. (Page 68.)
 5. Student evangelists in Japan. (Page 69.)
 6. Ten years of the church at Okayama. (Page 70.)
 7. The disaster at Ponape. (Page 46.)
 8. Religious interest in Eastern Africa. (Page 62.)
 9. A new church and Sunday-school at Kamondongo. (Page 63.)
 10. Other items from West Africa. (Page 65.)
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Donations Received in December.

MAINE.

Cumberland county.	
Gorham, 1st Cong. ch., to const.	
J. A. HINKLEY, H. M.	97 33
Gray, Ansel W. Merrill,	2 00
Portland, West Cong. ch., 20.64;	
Williston, Cong. ch., add'l, 1;	
F. Incis K. Swan, 50,	71 64—170 97
Franklin county.	
Farmington Falls, Cong. ch. and so.	18 46
Oxford county.	
So. Paris, Cong. ch. and so.	15 50
Penobscot county.	
Bangor, Central ch., 110.54; Ham-	
mond-st. ch., 70.54,	
	181 03
Piscataquis county.	
Brownville, Cong. ch. and so., 4.54;	
Mrs. A. K. Ryder, 1,	5 54
Foxcroft and Dover, Cong. ch. and	
so.	30 00
Greenville, Union Cong. ch.	17 20—52 74
Union Conf. of Ch's.	
Bridgton, 1st Cong. ch. and so.	10 00
Harrison, Cong. ch. and so.	5 00
North Bridgton, Cong. ch. and so.	10 00—25 00
York county.	
Cornish, Cong. ch. and so.	7 15
Kennebunkport, Cong. churches,	15 00
Limerick, Cong. ch. and so.	9 00
Lyman, Rev. Jas. Richmond, 3.80;	
Clara C. Richmond, 20c.	4 00
Saco, 1st Cong. ch. and so.	12 79—47 94
	511 69

<i>Legacies.</i> — Bath, Mrs. H. E. Oliver,	
by William H. Smith, Ex'r,	100 00
Fryeburg, Sarah B. Buzzell, by E.	
E. Hastings, Adm'r,	60 00—160 00
	671 69

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. W. H.	
Spalter, Tr.	
East Alstead, Cong. ch. and so.	5 38
Gilsum, Cong. ch. and so.	16 00
Keene, 2d Cong. ch. and so.	19 84
Marlboro, Cong. ch. and so.	18 18
Rindge, Cong. ch. and so.	19 75
Troy, Cong. ch. and so.	6 00—85 15
Grafton county.	
Bristol, Cong. ch. and so.	6 00
Littleton, Friends, for No. China,	
5; Mrs. A. J. Church, for India,	5 00
West Lebanon, Cong. ch. and so.	19 61—31 61
Hillsboro county.	
Manchester, 1st Cong. ch. and so.,	
to const. H. W. HERRICK, H. M.	100 00
Nashua, 1st Cong. ch. and so.	100 00—200 00

Merrimac county.

Concord, So. Cong. ch., to const.	
M. W. NIMS and C. C. WEBSTER,	
H. M., 210.12; 1st Cong. ch. and	
so., to const. O. W. CROMWELL,	
H. M., 100; Mrs. Allen Folger,	
5; A friend, 5; A friend, 5,	325 12
Pittsfield, Cong. ch. and so.	33 30—358 42
Rockingham county.	
Exeter, A. Z., 1st Cong. ch.	15 00
No. Hampton, G.	10 00—25 00
Stratford county.	
Laconia, Cong. ch. and so., to const.	
MARY A. VAUGHN, H. M.	104 38
Somersworth, 1st Cong. ch.	25 00—129 38
Sullivan county.	
Meriden, Cong. ch. and so.	20 00
	849 56
<i>Legacies.</i> — Stratham, Phinehas Mer-	
rill, by Payson Merrill,	200 00
	1,049 56

VERMONT.

Addison county.	
Bridport, Cong. ch. and so.	9 20
Middlebury, A friend,	1 00
Weybridge, Cong. ch. and so.	33 25—43 45
Bennington county.	
Bennington, Albert Walker,	10 00
Caledonia county.	
Lyndon, 1st Cong. ch. and so.	15 00
Peacham, Cong. ch. and so.	59 70
St. Johnsbury, Rev. and Mrs. C. H.	
Morse,	4 00—78 70
Chittenden county.	
Burlington, College-st. Cong. ch.,	86 97
Richmond, Cong. ch., 33; Friends,	
25;	58 00—144 97
Lamoille county.	
Wolcott, Cong. ch. and so.	6 37
Grand Isle county.	
So. Hero and Grand Isle, Cong. ch.	
and so.	14 00
Orange county..	
Bradford, Cong. ch. and so.	43 22
Fairlee, A friend,	1 00
Thetford, 1st Cong. ch. and so.	40 07—89 29
Orleans county.	
Greensboro, Rev. S. Knowlton,	15 00
Newport, W. Richmond,	10 00—25 00
Rutland county.	
Castleton, Cong. ch. and so., 38;	
R. M. WRIGHT, to const. himself	
H. M., 100,	
	138 00
Washington county.	
Waterbury, Cong. ch. and so.	29 49
Windham county.	
Bellows Falls, Cong. ch., m. c.	32 99
Brattleboro Centre, Cong. ch., m. c.	19 10
West Brattleboro, Cong. ch. and so.	37 28
Westminster, Cong. ch. and so.	19 00—100 33

Windsor county.		
Stockbridge, Rev. T. S. Hubbard,	10 00	
	698 60	
<i>Legacies.</i> — Bennington, Mrs. Emily S. Cobb, by G. W. Harman, Ex'r.,	100 00	
Woodstock, Frederick Billings, by O. P. C. Billings, S. E. Kilner, and F. N. Billings, Ex's,	15,000 00—15,100 00	
	15,798 60	
MASSACHUSETTS.		
Barnstable county.		
Falmouth, Cong. ch., m. c., 20; A friend, 5,	25 00	
Harwich, Cong. ch., m. c.	16 49	
Yarmouth, 1st Cong. ch.	50 00	91 49
Berkshire county.		
Becket, Christmas offering,	5 00	
Dalton, Cong. ch. and so.	105 82	
Gt. Barrington, Rev. T. A. Hazen,	10 00	
North Adams, Cong. ch. and so.	282 80	
Pittsfield, 1st Cong. ch., South Cong. ch., 5,	155 00	
Sheffield, Cong. ch. and so.	12 00	
Southfield, Cong. ch. and so.	5 25	
Stockbridge, Cong. ch. and so.	132 74	
Williamstown, 1st Cong. ch. and so.	74 47	—783 08
Bristol county.		
Attleboro, 2d Cong. ch. and so.	57 83	
Fall River, Central Cong. ch. (of which 20.75 m. c.),	193 01	—250 89
Brookfield Association.		
Brimfield, 1st Cong. ch. and so.	13 56	
No. Brookfield, 1st Cong. ch. (of which 4.21 for China),	54 81	
Ware, 1st Cong. ch. and so.	35 00	—103 37
Essex county.		
Andover, West Cong. ch. and so.	49 89	
No. Andover, Cong. ch. and so.	25 00	
Lawrence, Emma L. Ward,	50	—75 39
Essex county North.		
Haverhill, North Cong. ch., of wh. 10 from Mrs. A. Kimball,	250 00	
Ipswich, Linbrook ch.	7 72	
Newburyport, Whitefield Cong. ch., 28.78; North Cong. ch., 31.71,	60 49	
Rowley, 1st Cong. ch. and so.	23 00	
West Newbury, J. C. Carr, for North China,	10 00	—351 21
Dukes and Nantucket counties.		
Edgartown, Cong. ch. and so.	5 00	
West Tisbury, 1st Cong. ch. and so.	5 90	—10 90
Essex county South.		
Beverly, Washington-st. ch., 97.97;		
Dane-st. ch., m. c., 5.07,	103 04	
Boxford, 1st Cong. ch. and so.	16 51	
Danvers, 1st Cong. ch. and so., to const. AUGUSTA W. SWINERTON, H. M.	122 93	
Lynn, 1st Cong. ch. and so.	40 62	
Peabody, South Cong. ch. and so., 245; 2d Cong. ch. and so., 9,	254 00	
Swampscott, Cong. ch. and so.	37 00	—574 10
Franklin co. Aux. Society. Albert M. Gleason, Tr.		
Buckland, Cong. ch. and so.	17 11	
Greenfield, 2d Cong. ch. and so.	41 42	
Montague, 1st Cong. ch. and so.	20 00	—78 53
Hampden co. Aux. Society. Charles Marsh, Tr.		
Chicopee Falls, Mrs. Mary C. Bemis, 110 00		
Holyoke, Mrs. Mary E. Rust,	1 00	
Longmeadow, Gent's Benev. Soc.	16 00	
Ludlow, Cong. ch. and so.	15 77	
Mitteeague, Cong. ch. and so.	1 00	
Palmer, Un. Evang. ch.	12 13	
Springfield, H. Cowl, for support of a missionary,	312 00	
Westfield, 2d Cong. ch.	72 04	—539 94
Hampshire county.		
Amherst, 1st Cong. ch. (of wh. 5.73 for Dr. Constantine's work), 115.78; 2d Cong. ch., 5.15; Rev. G. S. Dickerman, 20; A friend, 25, 165 93		
Chesterfield, Cong. ch. and so.	20 00	
Easthampton, Payson Cong. ch.,		
181.34; La. Benev. Soc. of 1st ch., 10; Member of do., 1, Enfield, Cong. ch. and so.	192 34	
Granby, Cong. ch. and so., 21; A friend, 10, Greenwich, Mrs. L. A. T. Pomeroy, 5 00	33 83	
Haydenville, Cong. ch. and so., 20; F. Fay Smith 15, Northampton, Edwards ch. Benev. Soc., 35.50; A. L. Williston, 300; Rev. H. L. Edmonds, 10, So. Hadley, 1st Cong. ch. and so.	31 00	
Middlesex county.		
Arlington, A friend, a Christmas present,	5 00	
Bedford, M. E. Rowe,	1 00	
Cambridgeport, Pilgrim ch., towards support of Rev. J. K. Browne, 103.01; Wood Memorial ch., to const. Rev. I. W. SNEATH, H. M., 50; A friend, for Japan, 5, Concord, 3d Cong. ch.	158 01	
Lexington, Hancock Cong. ch.	5 31	
Medford, Mystic Cong. ch.	19 62	
Melrose, Cong. ch. and so.	241 74	
Newton, Eliot ch. and so.	10 65	
Newton Centre, 1st Cong. ch. and so., 161.66; Alex. McKenzie, 10, Newtonville, Miss M. L. Drown, 2 00	337 08	
Reading, Cong. ch., 13.67; A member of do., 5; Mrs. Susan Bancroft, 10; Miss C. E. Bancroft, 4; A lady, 1,	171 66	
Somerville, Christmas gift,	5 00	
South Lincoln, Mrs. Jonathan Ames,	10 00	
West Newton, Mrs. ELIZABETH PRICE, to const. herself, H. M.	100 00	
West Somerville, Day-st. Cong. ch.	8 50	
Woburn, 1st Cong. ch. and so.	374 02—1,483 26	
Middlesex Union.		
Boxborough, Cong. ch. and so.	12 00	
Fitchburg, Calv. Cong. ch. and so., 81.35; Rev. and Mrs. J. M. R. Eaton, 15,	96 35	
Shirley, Rev. C. H. Whitney,	18 00	—126 35
Norfolk county.		
Brookline, Jeremiah Taylor, D.D.	20 00	
Canton, Eliza L. Morse,	5 00	
Hyde Park, 1st Cong. ch. and so.	79 77	
Medway, Village ch., with other dona., to const. EDWARD L. DAME, H. M.		
Norfolk, Union Cong. ch. and so.	50 00	
Randolph, 1st Cong. ch., m. c.	2 50	
Sharon, Cong. ch. and so.	114 47	
So. Weymouth, Union Cong. ch. and so.	26 00	
West Medway, 3d Cong. ch. and so.	35 00	
Wellesley, A cordial friend, for Japan,	30 00	
Wellesley Hills, Cong. ch. and so.	50 00	
Wollaston, M. H. Swift,	42 06	
Old Colony Auxiliary.		
New Bedford, No. ch., 43; A friend, in do., 1,	5 00	
Rochester, 1st Cong. ch. and so.	44 00	
Plymouth county.		
Abington, 1st Cong. ch. and so.	34 02	—78 02
Campello, C. A., towards support of Mr. Melichar,	59 27	
Chiltonville, 4th Cong. ch.	150 00	
E. Bridgewater, Union Cong. ch. and so.	20 00	
No. Middleborough, Cong. ch. and so.	8 60	
Scituate Centre, Cong. ch. and so.	23 12	
Whitman, Cong. ch. and so.	8 30	
Suffolk county.		
Boston — Summary for 1890:—		
Old South' church,	6,005 48	
do. to Woman's Board,	763 00—6,768 48	
Park-street church.	3,179 00	
do. to Woman's Board,	833 82—4,012 82	
Shawmut church,	1,858 56	
do. to Woman's Board,	861 75—2,720 31	
Union church,	386 00	
do. to Woman's Board,	2,129 26—2,515 26	
Central church,	1,739 38	
do. to Woman's Board,	540 88—2,271 26	

2d church (Dorchester),	877 14
do. to Woman's Board,	546 57--1,423 71
Walnut-ave. church,	854 17
do. to Woman's Board,	425 30--1,279 47
Eliot church,	525 51
do. to Woman's Board,	439 95--965 46
Mount Vernon church,	448 52
do. to Woman's Board,	494 00--942 52
Central ch. (Jam. Plain),	314 06
do. to Woman's Board,	480 20--794 26
Phillips church,	210 55
do. to Woman's Board,	387 10--597 65
Immanuel church,	230 88
do. to Woman's Board,	223 11--453 99
South Evang. ch. (West Roxbury),	313 78
do. to Woman's Board,	104 33--418 11
Winthrop ch. (Charles'n),	289 74
do. to Woman's Board,	104 25--393 99
Berkeley Temple church,	174 04
do. to Woman's Board,	91 77--265 81
Harvard ch. (Dorchester),	58 75
do. to Woman's Board,	190 65--249 40
Village ch. (Dorchester),	135 25
do. to Woman's Board,	99 00--234 25
Highland church,	103 34
do. to Woman's Board,	74 28--177 62
Maverick church,	59 00
do. to Woman's Board,	101 13--160 13
Allston church to Wom-	
an's Board,	125 00
Pilgrim ch. (Dorchester),	70 00
do. to Woman's Board,	49 50--119 50
Brighton ch. to Woman's Board,	65 00
1st church (Charlestown),	
to Woman's Board,	45 00
Trinity ch. (Neponset),	13 00
do. to Woman's Board,	25 19--38 19
Boylston ch. (Jam. Plain),	30 50
do. to Woman's Board,	7 00--37 50
Miscellaneous to Woman's Board,	823 50
An Old Contributor, 200; Un-	
known, 50; Mrs. E. H. Bying-ton, 20; A friend, East Boston, 10; Other donations and legacies, particulars of which have been ack'd, 4,933.39,	4,313 39
Acknowledged elsewhere,	32,211 49
	29,700 95
	2,510 54
Chelsea, 1st Cong. ch., 45; Miss A. M. Dutch, 5,	50 00--2,560 54
Worcester county North.	
South Royalston, Cong. ch. and so.	7 00
Westminster, 1st Cong. ch. and so.	42 71
Winchendon, No. Cong. ch., m. c.	27 83--77 54
Worcester co. Central Asso'n. E. H. Sanford, Tr.	
Auburn, Cong. ch. and so.	46 28
Baldwinville, Memorial ch.	33 00
Clinton, C. L. Swan, add'l,	100 00
Oxford, Cong. ch., with other dona-, to const. JOHN E. KIMBALL, H.M.	30 00
Webster, 1st Cong. ch. and so.	47 20
West Boylston, 1st Cong. ch. and so.	24 29
Worcester, Union ch., 204.52; Old South ch., to const. Rev. A. Z. CONRAD, H. M., 86; Piedmont ch., 64.83; Salem-st. ch., 51.90,	407 24--688 or
Worcester co. South Conf. of Ch's. Amos Armsby, Tr.	
Blackstone, Cong. ch., m. c.	2 00
Millbury, 1st Cong. ch. (of wh. 10 from M. D. Garfield),	105 37
Northbridge Centre, 1st Cong. ch. and so., 60; Mrs. J. H. Childs, 1.90,	61 90
Saundersville, Cong. ch. and so.	5 38
Upton, 1st Cong. ch. and so.	45 05
Westboro, Cong. ch. and so.	136 08--355 78
W. L.	100 00
	10,038 65

Legacies. — Boston, Daniel V. Folts, by J. C. and S. E. M. Folts, Ex'ts (prev. rec'd, 500), 500 00

Boston, Joseph D. Leland, by George A. Leland and Edwin P. Stone, Ex'ts,	500 00
Easthampton, Isaac K. Clapp, by Horatio G. Knight, Ex'r,	601 98
Leominster, Leonard Burrage, add'l, by M. D. Haws, Ex'r,	244 99--1,846 97
	11,885 62

RHODE ISLAND.

Central Falls, Cong. ch. and so.	39 69
East Providence, Newman Cong. ch., 35; Samuel Belden, 25,	60 00
Providence, Pilgrim Cong. ch., 46.25;	
Mrs. Elizabeth Carlile, 10,	50 25--155 94

CONNECTICUT.

Fairfield county.	
Danbury, 2d Cong. ch. and so.	10 80
Fairfield, A friend,	5 00
Green Farms, Cong. ch. and so.	71 50
Greenwich, 2d Cong. ch. and so.	420 00
Norwalk, 1st Cong. ch. and so.	27 11
Saugatuck, Cong. ch. and so.	32 17
Stanwich, Cong. ch. and so.	2 00--568 58
Hartford co. W. W. Jacobs, Tr.	
Berlin, 2d Cong. ch. and so.	42 23
Bristol, Cong. ch. and so.	100 00
East Avon, Cong. ch. and so.	20 00
Farmington, 1st Cong. ch., 120.23; do., towards salary of Rev. G. P. Knapp, 44; A friend, 5,	178 23
Hartford, Fourth Cong. ch., with other dona., to const. Mrs. IRA E. FORBES, H. M., 69; Asylum Hill ch., 5,	74 00
Manchester, 2d Cong. ch. and so.	82 69
Marlborough, Cong. ch. and so.	10 50
New Britain, 1st ch. of Christ, 94.55; South Cong. ch., 101.46; Young Men's Miss'y Soc. of do., 7.42,	293 43
Plainville, Cong. ch. and so., to const. Mrs. GEORGE MASTIN, H. M.	112 65
Plantsville, Cong. ch. and so.	73 94
Rocky Hill, Cong. ch. and so.	14 33
West Hartford, 1st ch. of Christ,	97 29
West Hartland, Cong. ch. and so.	2 00
Windsor, 1st Cong. ch. and so.	117 00
Windsor Locks, Cong. ch. and so.	67 36--1,285 67
Litchfield co. G. M. Woodruff, Tr.	
Barkhamsted, Cong. ch. and so.	3 16
Colebrook, Cong. ch. and so.	16 10
Conwall, 1st Cong. ch. and so.	73 85
Goshen, Cong. ch. and so.	140 08
Morris, Cong. ch. and so.	7 00
Neapaug, Cong. ch. and so.	5 32
New Milford, 1st Cong. ch. and so.	192 05
New Preston, Village ch. and so.	15 00
Norfolk, Cong. ch. and so., 100; A friend, 20; A friend 10,	130 00
No. Woodbury, Cong. ch. and so.	10 24
Plymouth, 1st Cong. ch. and so.	87 30
Terryville, Cong. ch. (of which 10 for work in Erzroom),	118 94
Thomaston, Cong. ch. and so.	8 50
Torrington, 3d Cong. ch. and so.	61 89--869 43
Middlesex co. E. C. Hungerford, Tr.	
Chester, Cong. ch. and so.	22 72
Clinton, Cong. ch. and so.	39 25
Cromwell, Cong. ch. and so.	77 23
Deep River, Cong. ch. and so.	24 95
Hadlyme, Cong. ch. and so.	13 83
Middletown, 1st Cong. ch. and so.	127 80
Westbrook, Cong. ch. and so.	27 12--512 90
New Haven co. F. T. Jarman, Ag't.	
East Haven, Cong. ch. and so.	20 00
Madison, Cong. ch. and so.	20 05
Meriden, 1st Cong. ch. and so.	20 00
Milford, 1st Cong. ch. (of which 12 for Japan),	75 00
Mt. Carmel, Cong. ch. and so., 21.07;	
Mrs. J. M. Swift, 4,	25 07
New Haven, United Cong. ch., 200;	
Centre Cong. ch., m.c., 4.90; A friend, 10; 10,	224 90
North Branford, Cong. ch. and so.	23 16

North Haven, A friend, with other dona., to const. MARY W. ELIOT, H. M.	20 00	Guy's Mills, Mrs. F. M. Guy, Philadelphia, Cen. Cong. ch., m. c.	2 00
Oxford, Cong. ch. and so.	32 68	Scranton, Plymouth Cong. ch.	50 00
So. Britain, Cong. ch. and so.	16 52	Wilkes Barre, 1st Cong. ch.	10 00—119 05
Tracy, Elias Sanford,	10 00—487 38		
New London co. L. A. Hyde and H. C. Learned, Tr's.			
Borzhaville, F. P. B.	8 00	NEW JERSEY.	
Groton, Cong. ch. and so.	72 00	Beverly, Rev. Rufus Taylor, D.D.	25 00
New London, 1st ch. of Christ, m. c.	17 68	Bound Brook, Cong. ch.	13 04
Norwich, Greenville ch.	60 00—157 68	Newark, Belleville-ave. Cong. ch.	252 50
Tolland co. E. C. Chapman, Tr.		Plainfield, Mrs. S. F. Johnson,	10 00
Ellington, Cong. ch. and so.	50 00	Warrenville, Cong. ch.	7 67—303 21
Somers, Cong. ch. and so.	48 01		
Stafford Springs, Cong. ch. and so.	24 31	Legacies.—Englewood, Rev. Geo. B. Cheever, D.D., by Mrs. Elizabeth B. Washburn, Ex'x,	6,500 00
Vernon, Cong. ch. and so., to const. Rev. HOMER BEACH, H. M.	64 00—186 32		6,808 21
Windham county.		MARYLAND.	
Danielsville, Westfield ch.	23 69	Baltimore, A member of 1st Cong. ch.	10 00
, a friend,	100 00		
—, M. Blank,	10 00	DISTRICT OF COLUMBIA.	
	4,201 65	Washington, 1st Cong. ch., add'l,	15 93
<i>Legacies.—New Canaan, Wm. E. Raymond, by A. S. Comstock, Ex'r, for work in the Madura Mission, India, as described in the <i>Missionary Herald</i> of October, 1886, p. 374,</i>	600 00		
	4,801 65	VIRGINIA.	
NEW YORK.		Herndon, Cong. ch.	3 00
Albany, A friend, with other dona., to const. WM. L. LEARNED PELTZ and PHILIP PELTZ, H. M.	100 00	KENTUCKY.	
Brasher Falls, H. M. Hubbard, 5; Mrs. E. A. Bell, 5; C. F. Hubbard, 5,	15 00	Berea, Cong. ch.	4 31
Brooklyn, Central Cong. ch., in part, 2,493.23; South Cong. ch., 107.25; Lee-ave. Cong. ch., 65; Puritan Cong. ch., 7.14; Mrs. J. L. Roberts and daughter, 66; A. M. C., Christians offering, 15,	2,753 62	NORTH CAROLINA.	
Canandaigua, 1st Cong. ch., to const. Rev. N. M. CALHOUN, H. M.	130 58	All Healing, Miss L. S. Cathcart, for helper in Tungcho,	25 00
Candor, Cong. ch. and so.	28 00		
Chenango Falls, Cong. ch.	8 00	FLORIDA.	
Flushing, Robert B. Parsons,	50 00	Daytona, 1st Cong. ch.	7 00
Gloversville, Cong. ch.	61 00	Pomona, Pilgrim ch.	3 00—10 00
Hamilton, Cong. ch.	11 00		
Jamestown, A. F. Moses,	25 00	ALABAMA.	
Kiantone, Cong. ch.	8 00	New Decatur, Plymouth Cong. ch.	12 08
Ludlowville, F. C. Bascom,	5 00	Talladega, 1st Cong. ch., 31.62; Miss S. J. Elder, for native helper in Japan, 8,	39 62—51 70
Middletown, 1st Cong. ch., 11.68; Samuel Ayres, 2,	13 68		
Mt. Sinai, Rocky Point Chapel,	16 56	ARKANSAS.	
Mt. Vernon, Family Mission Box, to const. WM. C. DURHAM, H. M.	105 67	Greenwood, Rev. M. S. Croswell,	2 00
Munsville, Cong. ch.	3 80	TEXAS.	
New York, Broadway Tabernacle, in part, 2,371.34; Friends in same, 25; Friends in same, 25; Pilgrim Cong. ch., 133.20; Mr. Jamison's class in Pilgrim Sab. sch., for 2 catechists in India, 50; Trinity Cong. ch., 30; F. P. S., 20,	2,654 64	San Antonio, " San Antonio,"	2 00
No. Walton, Cong. ch.	11 00	OHIO.	
Norwich, 1st Cong. ch., with other dona., to const. W. P. CHAPMAN, H. M.	79 89	Alexis, Cong. ch.	9 00
Poughkeepsie, William Adriance,	10 00	Atwater, Cong. ch.	10 25
Rochester, Mrs. Wm. A. Stevens,	12 00	Cincinnati, Columbia Cong. ch.	28 16
Sidney, 1st Cong. ch.	14 25	Cleveland, Euclid-ave. Cong. ch., 62; Jennings-ave. Cong. ch., 35; Cyril chapel, for China, 2; H. C. H., 25,	124 00
Spring Valley, Cong. ch.	13 25	Columbus, 1st Cong. ch., 209.60; Mayflower Cong. ch., 12.00; K. D., 50;	272 50
Syracuse, Geddes Cong. ch.	7 50	Coolville, Mrs. M. B. Bartlett,	40 00
Warsaw, Cong. ch.	19 82	Dover, Cong. ch.	10 56
Watermill, Maria Halsey,	1 00	Findlay, 1st Cong. ch.	25 69
West Carthage, Cong. ch.	4 38	Mt. Vernon, 1st Cong. ch.	35 00
	15 40—6,178 04	Oberlin, 1st Cong. ch., 57.55; A friend,	
		5,	62 55
		Steubenville, 1st Cong. ch.	7 00
		Twinsburgh, Cong. ch.	12 00
		Unionville, J. C. Burnell,	4 00
		Wakeman, Cong. ch.	10 50—651 21
		Legacies.—Mad River, Frances Jane Snodgrass, by G. B. Harman, Tr.	300 00
			951 21
		INDIANA.	
		Terre Haute, 1st Cong. ch.	14 06
		ILLINOIS.	
		Beecher, 1st Cong. ch.	5 00
		Blue Island, Cong. ch.	30 00
		Bureau, Cong. ch.	2 00
		Chesterfield, Cong. ch.	16 10
		Chicago, Kenwood ch., 467.90; Plymouth ch., 160; New England ch., 107.02; Leavitt-st. ch., 58.25; U. P.	

ch., Y. P. Mis. Soc.,	42.95;	South
ch., 33.17; Bethany ch.,	11.45;	
Frank H. Tuthill, to const. W. G.		
BAILEY and MRS. M. H. BAILEY,		
H. M., 200; Rev. R. M. Keyes, 5,	1,085 .74	
Delavan, Richard Hoghton,	20 00	
Dover, George Welles,	25 00	
Earlville, J. A. D.	25 00	
Englewood, No. Cong. ch.	15 00	
Evanson, Cong. ch.	200 00	
Freeport, Woman's Mis. Soc.	5 13	
Hinsdale, Cong. ch.	144 00	
Loda, Cong. ch.	2 80	
Marshall, Cong. ch.	5 35	
Maywood, Cong. ch.	10 00	
Morris, Cong. ch.	25 50	
Neposton, Cong. ch.	7 00	
Pittsfield, 1st Cong. ch.	19 83	
Poplar Grove, Cong. ch.	21 85	
Rantoul, Cong. ch.	8 90	
Rockford, 2d Cong. ch.	790 00	
Rogers Park, J. R. Spicer, 5; Mr.		
Rockwell, 5	10 00	
Roscoe, Mrs. Ritchie, for China,	8 00	
Sycamore, Henry Wood, in memory		
of Albert C. Wood,	100 00	
Tonica, Cong. ch.	5 00	
Turner, Mrs. R. Currier,	10 00	
Waverly, A friend, by Rev. J. B.		
Fairbank,	100 00	
Wheaton, 1st Cong. ch.	10 28-2,707 48	

MISSOURI.

Amity, Cong. ch., extra,	5 00	
Peirce City, 1st Cong. ch.	20 00	
Sedalia, 1st Cong. ch.	27 35	
Springfield, 1st Cong. ch. (of which		
100 from Rev. J. C. Plumb), to		
const. Rev. FRED. GRAF, Rev. E. C.		
EINION, and GEO. A. RAMSEY,		
H. M.	205 .70	
Windsor, Cong. ch.	8 00-266 05	

MICHIGAN.

Ann Arbor, 1st Cong. ch.	85 75	
Bronson, Cong. ch.	3 50	
Canadaigua, Cong. ch.	2 25	
Custer, Rev. P. M. Crips,	5 00	
Detroit, Woodward-av. ch.	140 75	
Dowagiac, Cong. ch., towards salary		
of Rev. F. R. Bunker,	20 00	
Freeport, Cong. ch.	1 00	
Hudson, Cong. ch.	14 56	
Michigan Centre, Cong. ch.	5 00	
Morenci, Cong. ch.	7 00	
So. Haven, Cong. ch.	1 75	
St. Clair, Cong. ch.	8 00	
Stockbridge, Mrs. R. W. Reynolds,	5 00	
Tecumseh, James Vincent,	10 00	
Three Oaks, Cong. ch.	39 54	
West Bay City, John Bourn, for		
W. C. Africa, and to const. Mrs.		
MARTHA P. PHELPS, H. M.	100 00-449 10	

WISCONSIN.

Beloit, 1st Cong. ch.	23 16	
Blakes Prairie, Cong. ch.	3 45	
Brandon, Cong. ch.	21 00	
Burlington, Cong. ch.	13 50	
Clinton, Cong. ch.	4 75	
Delavan, Cong. ch.	60 00	
Durand, Cong. ch.	3 00	
Fort Atkinson, Cong. ch.	10 00	
Ithaca, Cong. ch.	4 96	
Lake Geneva, Mrs. George Allen,	5 00	
Menasha, E. D. Smith,	500 00	
Oshkosh, Zion Cong. ch.	36 00	
Potosi, Cong. ch.	30 00-714 82	

IOWA.

Blairstown, J. H. French,	50 00	
Charles City, 1st Cong. ch.	65 78	
Cherokee, F. E. Whitmore,	100 00	
Chester Centre, Cong. ch.	10 40	
Creston, 1st Cong. ch., 14; Pilgrim		
Cong. ch., 8.25; Rev. J. R. Beard,		
1.75,	24 00	

Decorah, Cong. ch.	58 02	
Denmark, Cong. ch.	1 00	
Des Moines, Plymouth ch., to const.		
F. S. JAQUITH and J. H. MERRILL,		
H. M.	261 67	
Durango, Cong. ch.	5 00	
Farmington, M. H. Cooley, for China,	2 00	
Grinnell, Cong. ch., m.c.	8 09	
Hull, Cong. ch.	6 00	
Iowa City, Cong. ch.	37 00	
Marion, 1st Cong. ch.	25 95	
Marshalltown, Cong. ch.	28 99	
Newburg, Cong. ch.	11 00	
Otumwa, 1st Cong. ch.	38 50	
Waterloo, Rev. M. K. Cross,	15 00	
Woodbine, S. E. Hillis,	4 00	
Traer, V. P. S. C. E., for Japan,	1 25-753 65	

MINNESOTA.

Ada, Cong. ch.	8 80	
Austin, Cong. Union ch.	14 27	
Cable, Cong. ch.	25	
Glenwood, Cong. ch.	1 35	
Minneapolis, 1st Cong. ch., 28.66;		
Park-av. Cong. ch., 40.57,	69 23	
New Richmond, Cong. ch.	11 50	
Northfield, 1st Cong. ch.	35 56	
Sauk Centre, 1st Cong. ch.	23 03	
St. Anthony Park, Cong. ch.	20 00	
St. Cloud, 1st Cong. ch.	6 80	
St. Paul, Plymouth ch.	42 58-233 37	

KANSAS.

Diamond Springs, Cong. ch.	35 45	
Downs, Cong. ch.	3 45	
Effingham, Francis Loomis.	100 00	
Fort Scott, 1st Cong. ch.	17 80	
Great Bend, Cong. ch.	5 06	
Herndon, Ger. Cong. ch.	4 00	
Leavenworth, 1st Cong. ch.	125 00	
Osborne, 1st Cong. ch.	2 61	
Ottawa, Cong. ch.	16 00	
Topeka, Central Cong. ch.	10 65-320 02	

NEBRASKA.

Ashland, Cong. ch.	5 04	
Columbus, Cong. ch.	5 00	
Farnam, Cong. ch.	1 60	
Lewiston, A friend,	50 00	
Norfolk, Cong. ch.	10 52	
Olive Branch, Ger. Cong. ch.	3 25	
Princeton, Ger. Cong. ch.	2 25	
Rising City, Cong. ch.	15 25-92 91	

Legacies.—Tecumseh, Charles Leach,

by Charles McCrosky, Ex'r,

500 00

592 91

CALIFORNIA.

Avalon, Cong. ch.	4 50	
San Diego, S. P. Jones,	25 00	
San Miguel, Cong. ch.	1 40-30 90	

COLORADO.

Greeley, Cong. ch.	56 27	
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WASHINGTON.

Almira, Cong. ch.	3 75	
Skokomish, Cong. ch.	2 00-23 75	

NORTH DAKOTA.

Maryville, Cong. ch.	8 46	
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SOUTH DAKOTA.

Egan, Rev. C. W. Matthews and wife,	5 00	
Mission Hill, Cong. ch.	3 10-8 10	

FOREIGN LANDS AND MISSIONARY STATIONS.

Africa, Bailundu, Rev. T. W. Wood-side,	50 00	
China, Mongolia, D. E. Osborne, M.D.	25 00	
England, London, In memory of joyful service,	4 00	
Turkey, Trebizond, A thank-offering from Rev. and Mrs. M. P. Parmelee,	20 00-99 00	

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.

Miss Ellen Carruth, Boston, Treasurer.

For several missions, in part,	9,529 56	
" missionaries in this country,	2,188 05	
" outfits of missionaries,	1,787 00	
" trav. expenses of missionaries		
from the U. S. to their fields, and		
for salaries to Dec. 31,	3,212 13	
" dispensary at Madura, in part,	1,050 00	17,766 74

From WOMAN'S BOARD OF MISSIONS OF THE
INTERIOR.Mrs. J. B. Leake, Chicago, Illinois,
Treasurer. 1,515 00

MISSION SCHOOL ENTERPRISE.

MAINE.—Ashville, Julia E. Preston's class of boys in Cong. Sab. sch., 10; Norway, 2d Cong. ch. and so, and Y. P. S. C. E., 11;	21 00	
NEW HAMPSHIRE.—Hampstead, Cong. Sab. sch., 29.26; Lyme, Cong. Sab. sch., 10;	39 26	
VERMONT.—Weybridge, Coral workers, Danvers, Maple-st. Sab. sch., 25; Haverhill, Class No. 4, of West Cong. Sab. sch., 5; Natick, 1st Cong. Sab. sch., 50; Peabody, Y. P. S. C. E., 10;	7 91	
SOUTHAMPTON, Cheerful givers for Zulu, 10; Tewksbury, Wamesit Sab. sch., 1; Truro, 1st Cong. Sab. sch., 12.50; West Barnstable, Cong. Sab. sch., 10; Weymouth and Braintree, Sab. sch. class in Union Cong. Sab. sch., 1,		
RHODE ISLAND.—Peace Dale, Y. P. S. C. E., for Africa, 5; Cong. Sab. sch., for the Doshisha, Japan, 3,	124 50	
CONNECTICUT.—Columbia, Cong. Sab. sch., 15; Milford, Plymouth Cong. Sab. sch., 15.63,	8 00	
	30 63	

NEW YORK.—Albany, 1st Cong. Sab. sch., 25; Y. P. S. C. E. of Tompkins-ave. ch., for pupil in Erzroom High School, 12; Buffalo, Y. P. S. C. E. of N.-sq. ch., Dr. and Mrs. Hambleton, for scholarship Ahmednagar, 20; Flushing, Cong. Sab. sch., for scholar in Broosa school, 40; New York, Sab. sch. mis. assoc.; Olivet ch., for Miss Bush's work, 50; Pilgrim ch., Chinese school, for Hong-kong, 50;

PENNSYLVANIA.—Shamokin, Welsh Cong. Sab. sch., 5; Scranton, King's sons and daughters, for boy, Bardezag, 20,

NEW JERSEY.—Bound Brook, Cong. Sab. sch., for pupil in Ponape Tr. school, 20;

Warrenville, Cong. Sab. sch., 1.75;

NORTH CAROLINA.—Little Light Bearers, for Africa, 50;

FLORIDA.—Jacksonville, Union Cong. Sab. sch.

ALABAMA.—Montgomery, Y. P. Miss. Soc. in 1st ch., for Africa,

ARKANSAS.—Rogers, Y. P. S. C. E.

OHIO.—Akron, West Cong. Sab. sch., 10;

Cuyahoga Falls, Cong. Sab. sch., 15.35;

ILLINOIS.—Rockford, 2d Cong. Sab. sch., 30;

Sterling, Cong. Sab. sch., 5.58;

MICHIGAN.—Woman's Mis. Union, towards girls' scholarship at Ponape, 3.86; Flint, Cong. Sab. sch., 1.84; New Haven, Cong. Sab. sch., 4.50;

WISCONSIN.—Beloit, 2d Cong. Sab. sch., birthday box, 4.12; Ripon, Cong. Sab. sch., 9.17;

IOWA.—Grinnell, Y. P. S. C. E.

MINNESOTA.—Mankato, Cong. Sab. sch.

SOUTH DAKOTA.—Y. P. S. C. E., for student in Bardezag,

197 00

25 00

21 75

2 50

7 60

2 00

10 25

25 35

35 58

10 20

13 29

10 00

3 34

10 00

605 16

CHILDREN'S "MORNING STAR" MISSION.

CONNECTICUT.—Haddam, Cong. Sab. sch., 5; New London, 2d Cong. Sab. sch., 25; Torrington, Cong. Sab. sch., 14.08;

NEW YORK.—Buffalo, 1st Cong. ch., for support Mrs. Logan,

44 08
100 00

PENNSYLVANIA.—Mahanoy City, E. Jenkins,

ILLINOIS.—Roscoe, Mrs. Mary Ritchie,

CANADA.—Montreal, Mrs. Isabella Crawford,

50

1 00

5 00

150 58

ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

NEW HAMPSHIRE.—Henniker, Friends, for Oorla students in Aintab College, 50; New Boston, Presb. Sab. sch., for educ. boy in Marash, 30,

VERMONT.—A friend, for use of Mr. Pixley,

MASSACHUSETTS.—Auburndale, Arthur S. Cooley, for Rev. H. N. Barnum's work, Harpoot, 3; Brookline, Miss Annie Ramage, for work of Mrs. C. C. Tracy, Marsovan, 5; Cambridgeport, Sab. sch. of Pilgrim ch., for Sab. sch. work of Rev. J. K. Browne, 10; Charlemon, V. P. S. C. E. of 1st ch., for pupil, Kalgan, 6.25; Chelsea, V. P. S. C. E. of 1st ch., for Miss Stone, 57.20; Lynn, Cen. Cong. Sab. sch., for educ. Jacob Ferrahain, 25; Newton Centre, Extra Cent-a-Day Band, 1st ch., for Rev. A. W. Clark's work, Austria, 42; No. Andover, La. Mis. Soc., for Miss Barrows, 20; Salem, Friends of Miss West, for student, Ooria, 25; So. Acton, Lizzie S. Tuttle, for Kindergarten, Marash, 35.50; Ware, Mrs. W. N. Hyde, 250, and Miss Sarah R. Sage, 250, both for Tungcho College, 500; Worcester, Mrs. H. Lamb's Sab. sch. class, for girl, Rahuri, 10; do., A friend, for organ, Japan, 10,

CONNECTICUT.—East Hartford, Y. P. S. C. E., for work Rev. R. Chambers, Erzroom, 200; do., Faithful circle, for Miss Lord, Smyrna, 11; New London, Mrs. J. N. Harris, for Mrs. D. W. Learned, 50; do., 2d Cong. Sab. sch., for Miss Wheeler's school, Harpoot, 18.39,

80 00
30 00

NEW YORK.—Rondout, Y. P. S. C. E., for student care Mr. Robert McCullough, 20; Waverly, S. W. Slaughter, for indus. dep. Ana. College, 25; York, Miss Stewart, for Japan, 1,

PENNSYLVANIA.—Scranton, Pres. Sab. sch. class, for Russian work, Erzroom,

NEW JERSEY.—Bergen Point, Sab. sch. of Reformed ch., for student, Aintab,

MARYLAND.—Baltimore, Mrs. Hilles, for work of Rev. J. S. Chandler, Ohio.—Milan, Willing workers, for scholar, Ahmednagar,

ILLINOIS.—Assumption, Rev. D. W. Kerr, 2; Forreston, Rev. E. K. Yeakel, 17.59; Freeport, Rev. W. H. Fourke, 20; Sterling, Rev. A. Haefle, 5.44 = 45.03 for Mr. Woodside, Africa; Polo, Ind. Presb. ch., for student, Mardin, 17.66; Princeton, Sab. sch. class, for home, Okayama, 1.60; Rockford, 2d Cong. Sab. sch., for Anatolia College, 15,

MISSOURI.—Kansas City, Mr. and Mrs. W. B. Grosh, for scholarship, Anatolia College,

IOWA.—Des Moines, A son of M. H. Smith, for scholarship, care G. H. Krikorian, 10; Grinnell, Y. P. S. C. E., for Anatolia scholarship, 15,

CALIFORNIA.—Mills College, Mrs. C. T. Mills, for student in Batticotta College,

OREGON.—Portland, Y. P. S. C. E., for school at Sholapur,

BULGARIA.—Samokov, Evang. ch., for work among Bohemians,

748 95

279 39

46 00

8 00

50 00

20 00

13 00

79 29

25 00

25 00

50 00

50 00

8 80

[February, 1891.]

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.

Miss Ellen Carruth, Boston, Treasurer.

For kindergarten building at Smyrna,	2,000 00
Emily C. Wheeler's work,	62 05
" Bardashan Bible reader,	10 00
" Mrs. Marsh, Philippopolis,	5 00
" Mrs. Raboo, care Miss Stone,	15 00
" Miss Blakely's work,	22 00
" Endowment Fund, Mardin,	10 00
" Kraal school, Africa.	25 00
tank, pipes, etc., for Miss Hance's house, Africa,	150 00
For Bible-woman, Madura,	30 00
Mrs. E. S. Hume's work, Bombay,	30 00
" Miss Houston, Madura,	24 50
" Mrs. J. S. Chandler, Madura,	25 00
" medical attendance in Bombay sch.	67 50
" Mrs. Logan, Micronesia,	3 00
" Rev. E. G. Tewksbury,	25 00
" debt of Mrs. O. T. Crawford,	150 00-2,654 05

From WOMAN'S BOARD OF MISSIONS OF THE
INTERIOR.Mrs. J. B. Leake, Chicago, Illinois,
Treasurer.For support of boy in Mr. Chandler's
school, Madura,

30 00

4,197 48

Donations received in December,

55,231 01

Legacies " "

25,206 97

80,437 98

From THE AMERICAN MISSIONARY ASSOCIATION. By H. W. Hubbard, New York,
Treasurer. Income of the Avery Fund,
for Missionary work in Africa,

1,381 57

Total from September 1 to December
30, 1890: Donations, \$136,483.10;
Legacies, \$46,891.25 = \$183,374.35.CONTRIBUTIONS FOR THE SCHOONER "ROBERT W. LOGAN"
FOR RUK, MICRONESIA.MAINE.—Castine, Rainbow Band and class
of boys, 2.20; Cumberland Mills, Warren
Sab. sch., 10; No. Gorham, Mary E. Parsons',
Sab. sch. class, 2; Searsport, Givers
and Gleaners, 10,24 20
5 00

VERMONT.—Richmond, Cong. Sab. sch.

MASSACHUSETTS.—Boston, Walnutt-ave. Sab.
sch., 20; Framingham, Plymouth Cong. Sab.
sch., 14.50; Lawrence, Y. P. S. C. E., Law-
rence-st. ch., 25; Lee, Cong. Sab. sch., 20;
Mill River, Cong. Sab. sch., 5; Northamp-
ton, 1st ch., mis. band, 30; Peabody, V. P.
S. C. E., South ch., 10; Pepperell, Prim.
dep't of Sab. sch., 5; Pittsfield, 1st Cong.
Sab. sch., 20; Townsend, Y. P. S. C. E., 10,CONNECTICUT.—Greenwich, Y. P. S. C. E.
of 2d ch., 10; New Britain, Standard Bear-
ers of So. ch., 16.63; Norwich, Bucking-
ham Sab. sch., 10; Southington, A few chil-
dren, 1; Southport, Cong. Sab. sch., 50.33,
NEW YORK.—Brooklyn, Lewis-ave. Sab. sch.

159 50

87 96

Miss. Society, 59.25; A. M. C., Christmas
offering, 5; do., Central Cong. Sab. sch.,
18.16; New York, N. G. Andreini, 2; do.,
K. M. Andreini, 2; Saratoga, S. L. W.,
Christmas gift, 5,

91 41

OHIO.—Cleveland, Beth. Bohe. Sab. sch.,
8.70; Sandusky, Cong. Sab. sch., 10,

18 70

MICHIGAN.—Alpine and Walker, Cong. Sab.
sch., 5; Kalamazoo, Cong. Sab. sch., 10;
Olivet, Morning Star Mission Band, 5,

20 00

WISCONSIN.—Appleton, Prim. dep't, Cong.
Sab. sch.

10 00

IOWA.—Creston, Cong. Sab. sch.

5 00

KANSAS.—Fort Scott, Cong. Sab. sch.

3 00

AFRICA.—Bailundu, Mrs. M. M. Webster,
5; do., Rev. T. W. Woodside, 10,
TURKEY.—Broosa, Mis. Soc. of Amer. school
for girls, 16.15; Marash, Emerson Christie,
1.00,

15 00

17 15

456 92

CONTRIBUTIONS FOR SUFFERERS' RELIEF FUND.

FOR SUFFERERS IN CHINA.

MAINE.—Bucksport, Mrs. Mary Y. Pond,
NEW HAMPSHIRE.—Bristol, Friends, 10;
Campton, Cong. Sab. sch., 16; Warner,
Mrs. Ruth R. Sargent, 1; do., Mrs. A. G.
H. Eaton, 1,

10 00

VERMONT.—East Dorset, Cong. ch. and soc.,
2; Rochester, Cong. ch., add'l, 2; Rut-
land, Baptist ch., 11.66; Rutland, Cong. ch.
and soc., 65.68,

28 00

MASSACHUSETTS.—Amherst, Two friends,
10; do., A friend, 5; Cambridgeport, A
friend, 8; Falmouth, A friend, 3; Fram-
ingham, A friend, 10; do., A friend, 5; Gro-
ton, Dr. and Mrs. Miles Spaulding, 30;
Neponset, A friend, 5; Rochester, Emma
F. Leonard, 2.50; Roxbury, Highland
Cong. Sab. sch., 16.75; do., A friend, 5;

80 74

Spencer, Ellen S. Prouty, 5; Springfield,
No. Cong. ch., 4.12; do., Mrs. T. W. Leete,
1; Swampscott, Mrs. Mary R. Kendall, 5;
Waltham, D. French and wife, 10.

125 37

CONNECTICUT.—Farmington, S. S. T.

2 00

NEW YORK.—Brooklyn, A. M. C., Christ-
mas offering, 20; Groton, S. A. Barrows,
for use Messrs. Porter and Smith, 20; Ham-
ilton, Mrs. John Diell, 5; Ludlowville, F.

75 00

C. Bascom, 5; New York, Z. Stiles Ely, 25;
PENNSYLVANIA.—Allegheny City, Mrs.
Adaline Boyden,NEW JERSEY.—East Orange, A friend, 2;
Haddonfield, J. D. Lynde, 25,

27 00

DISTRICT OF COLUMBIA, Washington, —,

1 00

ALABAMA.—Talladega, 1st Cong. ch.

25 00

MISSOURI.—Springfield, Central Sab. sch.,

8 00

half birthday box,

10 00

OHIO.—Mansfield, Susan M. Sturges,

10 00

ILLINOIS.—Joy Prairie, Cong. Sab. sch., 12;

33 00

WINNETKA, Cong. ch., 8.16,

20 16

MICHIGAN.—Red Jacket, Cong. Sab. sch.,

33 00

care of Rev. H. Kingman, 20; Whittaker,
1st Cong. ch., 13,

10 00

IOWA.—Farmington, M. H. Cooley, 2;

Independence, Rev. W. S. Potwin, 3.97;

Waterloo, Rev. M. K. Cross, 5;

10 97

WISCONSIN.—Oshkosh, Zion ch. La. Miss.

3 28

Society,

NEBRASKA.—Bertrand, Cong. ch., for use of

Miss Miner,

2 40

NORTH DAKOTA.—Dwight, Cong. Sab. sch.

8 00

SANDBURG ISLANDS.—Honolulu, "A

Household in Honolulu,"

10 00

Previously acknowledged,

499 92

475 82

975 74

FOR YOUNG PEOPLE.

BOYS IN CHINA.

BY REV. FRANKLIN M. CHAPIN, OF LIN-CHING, NORTH CHINA.

THE small boy in China is very much like other small boys. He does n't care to attend school, and he does love to go to the theatre, or carry a paper horse or banner at a funeral. It makes no difference what is going on, he is certain to be there. But don't suppose that, because he prefers to play rather than work, life is one long holiday. Far from it.

There is the beggar boy. Summer or winter he is up early and out on the road watching for the carts or litters carrying travelers to and from the great cities. He hails the occupant with the cry : "Lao yeh, lao yeh, kei wo i ko ch'ien



A GRAINROOT DIGGER.

pa"; that is, "Venerable sir, venerable sir, give me a cash." It does not matter whether the traveler is old or young, he calls him old, as any other address would not be respectful.

Perhaps the traveler does not give at once. Then the boy runs ahead, drops on his knees for an instant, knocks his head to the ground, and scrambling to his feet again runs after the cart with the same cry as before. The greater part of the year the little beggar is clad only in a suit of brown which nature has provided. Relays of these little fellows are seen on all the great roads. What becomes of them when they get too large to beg, who knows?

Another boy lives on a farm. Here is one in the picture. He has been out in the springtime, while his father is plowing, digging up the roots of the grain.

They are in that basket you see slung on his shoulder, and he is carrying them home to burn as fuel. He looked up from his work to see the writer, a "foreign devil," as he would call us, pointing a Kodak at him, and so he started for home in a hurry. You can almost see the scared look on his face as he made the best time possible to get away.

On a quiet day in October you might see this same boy climbing some willow or elm tree to whip off the leaves, lest, being blown off by the wind and carried to some one else's land, his family should not get them for fuel. In winter, when the days are short, he is up long before sunrise, and with this same basket on his shoulder will patrol the main highway through his village, hunting by the light of the moon for manure. The cold may be intense, and he has no mittens, but he will keep his hands in his sleeves, to warm them, while his ears are protected by ear-tabs made specially to fit them. When he returns home for his breakfast, about ten o'clock, the room seems but little warmer than the air without. The windows are of paper, the walls are black with smoke, there is no



BURNING PAPER IMAGES.

floor but the ground, and no bed to sleep on but one built of mud brick. Yet it is home to him, and he learns to love it so well that though he may wander to far-off America he is certain to look back with a longing gaze to the land of his childhood, and make provision to be buried there even though he do not himself live to return.

The next picture shows you a group of boys who have been carrying paper images of houses, horses, etc., in a funeral procession, and now they have got outside the city they are burning them, while the procession itself and the mourners go on to the grave. The Chinese believe that these paper likenesses of horses, houses, etc., are changed into real ones in the next world. Hence they expend no little money to buy these and pieces of gilt paper which represent gold and silver, and the one who is dead is supposed to have the use of these things in the spirit land.

But these are not the only amusements of boys. At New Year's time when every Chinese boy, as well as all the rest of the nation, has a grand holiday, lasting among the wealthy for months, you might see a group of lads in front of some temple playing at shuttlecock. The game is a species of solitaire, since there is only one player at a time. The object of the game is to see how many times the player, who stands on one foot, can knock the shuttlecock into the air with the other foot without its once falling to the ground.

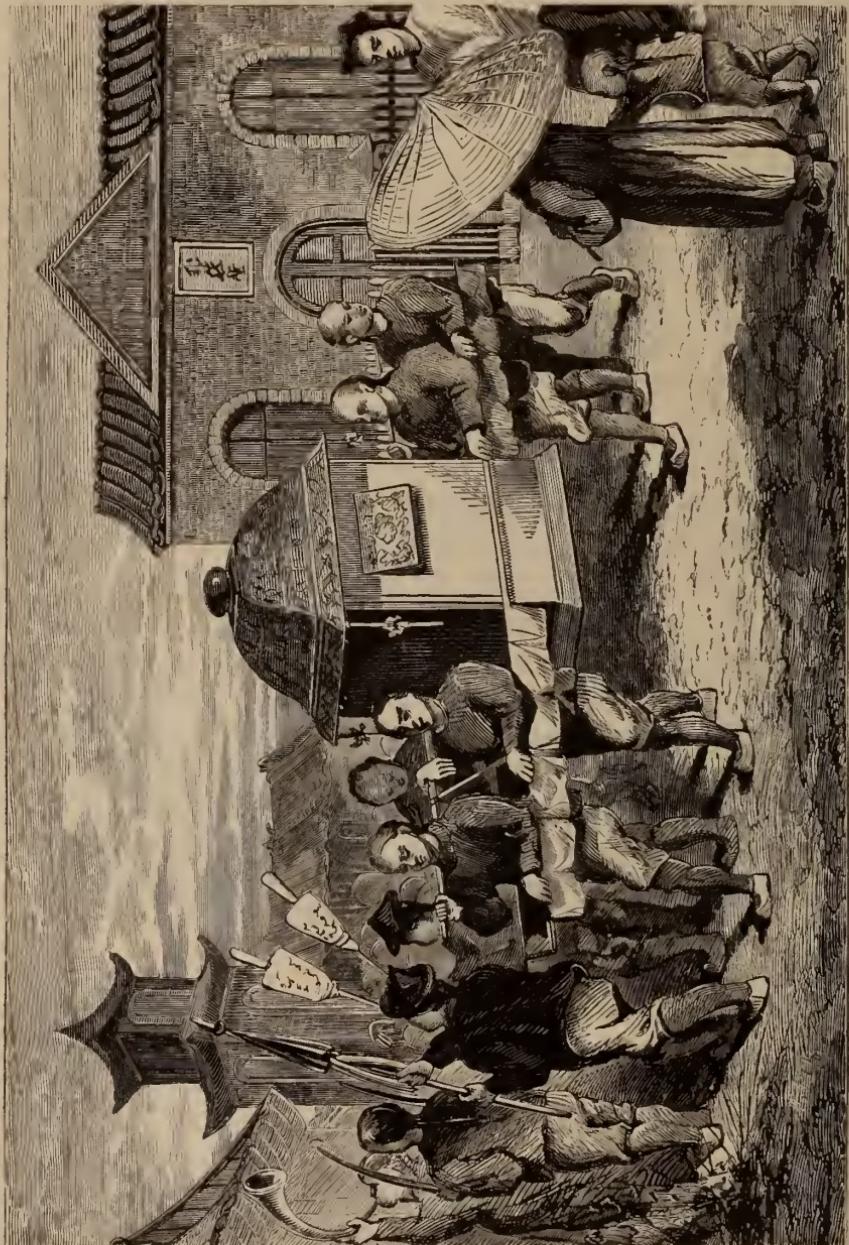
During the leisure of spring or autumn the boys go to the theatre. No admittance fee is charged for attending. The play is some historic scene of ancient times. The players, dressed in costumes of that period, strut up and down the stage. Their clothes, of the brightest colors to be found, taken together with their false mustaches are the wonder and admiration of the small boy. The next day, and possibly for a week after, the traveler passing that way may see a group of these lads acting over again for their own amusement the scenes and striking attitudes of the players. He will hear them talking very loudly and in pompous tones, strutting like so many turkeycocks, attempting impossible somersaults, or whirling around on one leg, and thrusting a cornstalk for a spear at some imaginary adversary; the whole pantomime and bluster reminding one of what the American small boy does after a circus has gone through the town.

But the greatest holiday of all is his wedding day. Previous to the death of his father no boy can be said to have come of age, yet he comes very near to being "twenty-one" on his wedding day. The boy, though he may not have seen more than twelve or thirteen summers, dresses up in a long gown reaching nearly to his heels, puts on a hat corresponding to the American "stovepipe," and walks around among the guests with all the dignity of his own grandfather. At the appointed time and place he kneels and knocks his head to the ground before his elders, or in return for presents. Yet he is only a boy after all, and it does not make a man of him to marry a girl whom he has never seen before. Life with him, after his wedding day has passed, goes on very much as it did before. He still lives at home, and the little girl who has joined the family as his wife is in reality the servant or slave of his mother.

One other boy there is whom we must not forget to mention here, the schoolboy. The farmer lad gets very little schooling; the son of a merchant or teacher has a better chance, but I fear that our American boys would regard that chance as a poor one. School keeps nearly all the year round, Sundays not excepted. Early in the morning, at sunrise, he starts for school and remains there until about ten o'clock, when he goes home for breakfast, after which he comes back and remains until sunset. Each student on his arrival picks up his book and begins studying aloud. As the number of students increases so does the noise, until, when there are twenty-five or thirty present, the hubbub caused by so many young throats bawling out their lessons, each one for himself, is something fearful.

Every one has heard how the Chinese boy when he comes forward to recite his lesson first makes a bow to his teacher and then, "backing his book," rattles off with incredible rapidity the lesson he has tried to learn. He will repeat the

same sentence a dozen times until prompted, and it is remarkable with what facility he glides over some portions which he remembers imperfectly, unless the



A WEDDING PROCESSION.

teacher pays strict attention to business and sharply calls a halt at the place where he has failed.

After all, Chinese boys are not so very different from some boys we are acquainted with. Don't you think so too?

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